An Additional Supplement to the εἰρήνικον

OR,

Peaceable Conſiderations of Chriſts peaceful Kingdome to come upon the Earth in the Thouſand years, *Rev.* 20. lately publiſhed, 1665.

The PREFACE.

Chriſtian Brethren,

Having in my late εἰρήνικον pag. 2. declared my purpoſe, to make ſome parallels of part of the Propheſie of *Daniel*, with the things contained in the book of *Revelations* of Jeſus Chriſt, which is plainly a Divine Mytical Comment upon the particulars of the *4th* and *5th* Monarchies contained in *Daniels* Propheſie: that is, of what was more fully to be performed under the *Roman* and Chriſts Monarchy, both before the Stone cut out of the Mountain without hands had ſo ſtrucken the Image on the feet and toes thereof, that it was wholly deſtroyed; and alſo afterwards, when the Stone was become a Mountain, and filled the whole earth: But by the hand of God upon me then, ſhewing me my miſtake in reſpect of the manner of Chriſts coming, and of Chriſts Kingdome, that it was not Mytical (but perſonal) as before I apprehended, until I found that coming was the beginning of the day of Judgment; and likewiſe upon occaſion of thoſe other parallels of the three *Babels*, which I at firſt thought not of, until by Gods guidance led unto them; I was ſo far thereby taken off from my former purpoſe, That onely in the *5th* Chapter concerning thoſe three *Babels*, I did but briefly touch upon that intended parallel of the Books of *Daniel* and the *Revelations*. But ſince (through Gods merciful goodneſs) having further diſcovery of the uſefulneſs of ſuch an endeavour, I have accordingly (by his grace) ſet upon that buſineſs in this enſuing order.

[1674]

First, to set down a brief and plain Abridgment of the sum of the Prophetical Visions in *Daniel* contained: First in *Nebuchadnezzars* dream of the great Image, Chap. 2, and *Daniels* Vision of the same matter, namely, of four Earthly Monarchies under four Beasts, to pass before Christs glorious Kingdom, take place, Chap. 7. wherein is shewed to *Daniel* a Jew, the beginning of the Judgment at the destruction of the fourth Beast, which was not shewed to *Nebuchadnezzar* a Gentile (as Mr. *Mede* observes) though he saw the Kingdome of the Stone. A Second Prophetical Vision was given unto *Dan.* c. 8. of the subduing of the second Monarchy, [for the ruine of the first, to wit, of *Babylon*, had been shewed before to *Daniel*, chap. 7. 4.] namely, of the Kingdome of the *Medes* and *Persians*, by *Alexander* the Great, the founder of the *Grecian* Monarchy, with the dividing thereof to his four Captains, jointly succeeding him towards the four winds (as the Text speaketh) where the Spirit of God passing by the *Greek* affairs for a long time, unto that one King of fierce countenance, *Antiochus Epiphanes*, at last rising out of one of them, whose wicked actings against the Church of the Jews, is shewed should be short, and his death terrible towards the end of that 8. chap.

In chap. 9. *Daniel* had a third Vision of the 70 weeks of years, till Christ had finished his work of Redemption, and confirmed the Covenant with many, both Jews and Gentiles, for that time.

But his fourth and last Vision, chap. 10. 11. 12. sets forth before him again the *Persian*, the *Greek*, and the *Roman* Kingdoms, with the beginning of Christs Monarchy; yet chiefly in the 11 chap. he speaks of the intestine wars, and thereby the decaying of the Kingdome of *Grecia* under two principal heads of *Egypt* and *Syria*, called the Kings of the South and North, mutually battering down each other, and yet both of them sadly oppressing the poor Jews that lay between them, from *v.* 4, to 21. and from thence to 36. is set down a more full discription of that vile and wicked *Antiochus Epiphanes*, before the *Roman* Kingdom took place, who at last was said to come out of one of the four heads, chap. 8. 9. being that wicked little horn, [that probably may well be reckoned as a type of the great Antichrist] in whose ruine the *Grecian* Kingdome, and *Javans* rage together ended.

Now after the brief consideration of these Visions, I shall endeavour in such a said Parallel, respecting the *4th* and *5th* Monarchy in *Daniel*, according as our blessed Saviour by his divine wisdom hath been pleased to open and set them down for the use of his Christian Church in his very useful book of *Revelations*, for these last times, and leaving particular observations and applications to Christians in their private

private Meditations, aiming herein at brevity and clearnes, I shall satisfie my self onely

Thirdly, To set down somewhat in general to these purposes (if God will) in the last place. Now in considering of these, I have to the said purposes of brevity and clearnes, professedly avoided all those perplexing controversies whereby some have unhappily obscured both the scope and meaning of the Visions, as likewise, some commonly mistaken expressions, as, That the Thrones were cast down, for the Thrones were set, *Chap.* 7. 9. having endeavoured (as God hath enabled me) to seek out the most genuine sense, and the most clear and evident drift of these Visions in the main of them, with divers natural explications from the matter and subject of them (which by the assistance of Gods spirit, (together with the Rule of his Word) I either have, or shall observe to be most consonant unto truth.

עַרְיוּ כרסין רמיו
Donec throni ejecti sunt as Aquila Montanus, ἕως οὗ θρόνοι ἐτέθησαν Sept

Yet in the intended Parallel between the Fourth, or *Roman*, and Christs Kingdom held out in *Daniel* and the *Revelation*, ye may with me take notice of what Mr. *Mede* sets down of their different handling thereof, namely, that it is done in *Daniel* more darkly, *summatim & in genere*, summarily, and in general onely; but in the *Revelation*, *Particulatim & in specie*, more particularly and specially: Or, saith he in another place, *Daniel* speaks of the *Roman* Empire *in imagine confusa*: But Christs Revelation contains the *series rerum gerendarum*, the order of things to be done, according to the diverse fates and states of the Church; in which respect many things in *Daniel* were said to be sealed up, and shut up till the time of the end, as Ch. 12. 9. till Christ Jesus the true and faithful Witness, had so Divinely made them known for his Churches great advantage by his Servant *John*.

This further (beloved Brethren) I would advertise you of, that besides *Daniel's* Visions, we shall (beyond former intentions) endeavour to represent somewhat of *Ezekiel's* Visions, and especially from Chap. 37. to the end of that Book; who being a Prophet of the same time of the Captivity, though not in the same place with *Daniel*, yet by the same Spirit was guided into the same truth, then made known to Gods people for their comfort, yet one explaining the other in some things.

Therefore after *Ezekiel* (chap. 37.) had the Vision of the *Jews* last and great Restauration, when both they and the rest of the twelve Tribes of *Israel* should be united into one stick; that it might not be doubted how it should be done, chap. 38, 39. he shewed how the *Gog* and *Magog* of the preceding times (then) namely, the Pope and the Turk, should be destroyed; and that the happy consequents of this might be known (then) to the faithful *Jews*, he hath another Vision of the *New-Jerusa-*

Jews ſuited much unto the Jewiſh ſtate, but very excellent, and in this eſpecially, that the Name thereof ſhould be [*Jehovah Shamma*] the Lord is there, chap. 40. to the end of the Book, which our Saviour in a manner, more ſuitable to the Chriſtian Churches excellency, ſets forth, as coming out of Heaven from God, *Rev.* 21. which he ſhewed to Saint *John*, was to ſucceed upon the deſtruction of Antichriſt and his Complices in the *Armageddon* Battel, chap. 19. 11. to the end, when ſo great joy had been, *v.* 6, 7. for that Brides making ready of Jews and Gentiles, ſo largely celebrated in the beginning of that Chapter. The like I may briefly hint of Chriſts Spouſe, in that Song of Songs which (as Mr. *Cotton* judiciouſly obſerves) all along to be Prophetical to the calling of the Jews, with the Gentiles more abundant coming in at their riſing, (as the Prophets phraſe is) *Eſ.* 60. 3, 4, 5, 6, *&c.* and whoſe fulneſs ſhall be the greateſt riches of the Gentiles, *Rom.* 11. 12. which Spouſe will then in the New-Jeruſalem, *Rev.* 21. be the Lambs Wife, in that holy City where ſhe and Chriſt will be made perfect in one, and one member with another, who ſince the Apoſtles, believed through their Word, till all theſe ſhould ſo be perfect, (as our Saviour prayed) *John* 17. 20, 21, 23. that then in the time of the New-Jeruſalem, the whole world might both believe and know that God had ſent him into the world, when his glory in his Kingdom on Earth ſhould be ſo eminently ſet up there; which Kingdom at his death he willed to them (as a Legacy) or birth-right, with his Fathers Conſent and Grant (the Apoſtles being Witneſſes thereto) as *v.* 24. of the ſame Chapter, that they might all have their part with him there, and that (as our bleſſed Saviour further teacheth) for a thouſand years, *Rev.* 20. 4. to which purpoſe tends likewiſe the 45 *Pſalm.*

Thus having briefly given you an Account of this my poor endeavour for the benefit of faithful Chriſtians, and for the greater evidence and clearneſs of theſe (amongſt many) ſo little believed myſteries of ſuch Chriſts coming to begin the Judgment, and ſuch manner of his raiſing up the Saints in the time of his ſaid viſible glorious Kingdom on Earth in the thouſand years: I ſhall endeavour by the further aſſiſtance of his Grace and Spirit, and by the evidence of his Sacred Word of Truth, and in the further explicarion whereof, Chriſt Jeſus himſelf hath (above what was afforded *Daniel* in this Book) as the true and faithful witneſs ſo unſealed and opened to his Church in that Divine Book which was ſo gloriouſly given unto him in that Viſion which St. *John* ſaw, *Rev.* 5. concerning things to come; and hereupon in reference to ſuch a future Parallel, we have premiſed this enſuing ſhort Abridgment of the whole, that the particular branches thereof might the better be made uſe of to

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their ſeveral due intendments, by ſuch as are rightly converſant in them; and the greater light of truth might ſo be made evident to all ſerious and impartial ſeekers thereof, by the bleſſing of God thereupon, as God may order their Meditations for their own and others edifying.

Now as that ſhort compriſal in the ἱερόνικον on the fifth Chapter of the *Revelation*, pag. 27. as likewiſe in the Letter *May* 20. 1664. in the *Fore-runner*, are (as it were) an *A. B. C.* for ſome Chriſtians to learn to ſpell out the meaning of the ſubſtance of things contained in that Book of the *Revelations*, which were to come. So may the following ſhort Abridgment of the Viſions of *Daniel* be for this Book, when they come to be a little acquainted with it; and by the help of both which together, I hope by Gods bleſſing both great clearneſs of the truth, and of the neceſſity of the ſubſtance of the Doctrine of Chriſts Kingdom upon earth, may unto many ſorts of men in due time be undeniably made evident, to be ſuch Divine Truth as is both profitable and neceſſary, appearing ſo infallibly and ſtrongly grounded upon both thoſe Divine and bleſſed Books of holy Scripture, which being once rightly underſtood, will manifeſt them to be (as indeed they are) the ſure key for the right opening of many other Prophetical Scriptures in the Old Teſtament, and ſundry other pertinent Texts in the New, which otherwiſe are little rightly underſtood by moſt ſorts of men.

But after all ſuch outward means to be uſed, with humble and faithful prayer, meditation and conference of them, muſt then be likewiſe inwardly done by him who is ſaid to open the underſtanding of his Diſciples together, after his reſurrection, *Luk.* 24. 35. to make them underſtand the Scriptures: To whoſe moſt gracious guidance and teaching, I commend both you, and all truly Chriſtian and teachable Spirits, ſeeking for a bleſſing to you, and all ſuch in my prayers upon this my poor and weak endeavours, with all other good means to any like purpoſe. *Amen.*

An. Dom. 1665.

Therein remaining yours, and their faithful Servant in him our great Lord, in what I may be uſeful.

MUNUS.

An Endeavour of a ſhort and plain Abridgment of the Prophetical Viſions in *Daniels* Propheſie, in reference to a Parallel of what is foretold of the 4*th* or *Roman* Monarchy, and of Chriſts Kingdome on earth, further explained by Chriſt in the book of *Revelations*, for the uſe of the Chriſtian Church.

Nebuchadnezzars dream expounded.

IN the ſecond Chapter, *Nebuchadnezzar* a Gentile (as Mr. *Mede* obſerves) had in a dream repreſented unto him a great Image, ſhadowing forth the four worldly Monarchies; the firſt of which was his own *Caldean* Kingdom, whereof he was the head of gold, to continue after him in *Evilmerodack* his Son, and *Belſhazzar* his grandchild, unto which was then to ſucceed the breaſt and arms of ſilver, begun by *Darius*, and ſoon after by *Cyrus* in the Monarchy of the *Medes* and *Perſians*; to which ſucceeded the third of braſs, as *Daniel* expounded, namely, the *Grecian* Empire, begun in *Alexander* the Great; and the fourth after that, of *Iron*, ſtronger then all the former, breaking all the other to pieces, namely, the *Roman*, of long continuance under many forms of Government, but eſpecially long in the feet and toes thereof, all the Popes time, with the ten crowned horns, as appeared more to *Daniel* a Jew, Chap. 7. unto which the Kingdome which the God of heaven would ſet up in the Stone cut out of the mountain without hands, ſhould ſucceed, which ſhould never be deſtroyed, but ſhould break in pieces and conſume the four former Kingdoms, and then become a great mountain filling the whole earth it ſelf; and ſhould ſtand for ever, though the ſtone was long in beating them in pieces before it became ſuch a mountain filling the whole earth.

Daniels firſt Prophetical Viſion.

But in Chap. 7. *Daniel* a Jew in the firſt year of *Belſhazzar*, hath an other dream, further ſetting forth all the ſaid Monarchies, in a Viſion of four Beaſts riſing out of the Sea, upon the ſtriving of the four winds of heaven, again ſetting forth the four ſaid Kingdoms: the firſt like a Lyon, having Eagles wings, to wit, the high ſoaring *Babilonian*, which was brought down in *Belſhazzar*, Chap. 7. 4. But the ſecond like to a devouring Bear, with three ribs in the mouth,

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conceived to be *Media*, *Perſia* and *Babilon*; which laſt was taken by *Darius* and *Cyrus*, in whom the *Median* and *Perſian* Kingdome began.

The third was like a Leopard, having on the back four wings, having alſo four heads, and Dominion was given to it; whereby is decyphered the *Grecian* Monarchy begun by *Alexander* the great, who like a Leopard was ſwift in catching the prey, of whom alſo it may be ſaid, *Veni, Vidi, Vici.* I came, I ſaw, I overcame; whoſe four Heads or Captains cruelly with their ſucceſſors, chiefly devoured the Jews: which four heads appeared to be four Commanders, entring upon *Alexanders* Dominion when he died, *viz. Caſſander* head of *Macedonia*, *Antigonus* of *Aſia*, *Seleuchus* of *Syria*, and *Ptolomy* of *Egypt*. But the fourth Beaſt namely, the *Roman* Monarchie, *Daniel* ſaw in the night, Viſions exceeding dreadful, terrible and ſtrong, with iron teeth (their Commanders) and nails of braſs (their Senate) that devoured and brake in pieces and ſtamped the reſidue with the feet of it, and was diverſe from all the beaſts that were before it, and had ten horns: And while *Daniel* conſidered the horns, there came up among them a little horn in appearance at firſt, before whom there were three of the firſt horns pluckt up by the roots; and behold in this horn were eyes, like the eyes of a man, and a mouth ſpeaking great things: thoſe ten horns, one that ſtood by expounded, *v.* 16. to *Dan.* v. 24. to be ten Kings, that ſhould ariſe out of that fourth Kingdome, and that other, to wit, the little horn that ſhould ariſe after them, or behind them (for the ten Kings were to ariſe at one hour with the beaſt, *Rev.* 17.) who being diverſe from the ten, ſhould ſubdue three Kingdomes, which according to Mr. *Mede*, were the *Lumbards*, the *Franks* and the *Greeks*, ſubdued by the Pope, who during his time, times and the dividing of a time, that is for the ſpace of 1260 days of years, ſhould wear out the Saints of the moſt high, and think to change times and laws, the Saints being ſo long given into his hands, v. 25. But then the ancient of days executed his fiery and ſevere judgment upon that little horn that ſpake great things, with his ten and ten times ten thouſand, by the fiery ſtreams that came from before him, till the beaſt was ſlain, and his body was deſtroyed and given to the burning flame, verſe 9. 10. 11. the ſame expounded again, verſe 20. 21, 22.

But verſe 13. *Daniel* ſaw one like the Son of man come in the clouds of heaven who came to the ancient of days, and they brought him near before him (which probably) will be done by the faithful prayers of the Saints) whereupon was given him Dominion, and glo-

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ry, and a Kingdom, that all People, Nations and Languages ſhould ſerve him; and his Dominion is an everlaſting Dominion, which ſhall not paſs away, and his Kingdom that which ſhall not be deſtroyed, as the little Horns or Beaſts was, *v.* 21, 22. who made war with the Saints, and prevailed againſt them, as *Rev.* 13. but yet onely until the ancient of days came, that Judgment was given to the Saints, and that they poſſeſſed the Kingdom, which was the Kingdom of the Moſt High, whoſe Kingdom ſhould be an everlaſting Kingdom, and all Dominions or Rulers ſhould ſerve and obey him, *v* 27. and that (as there is ſaid) All Kingdoms under the whole Heaven.

Daniels ſecond Prophetical Viſion.

Again, chap. 8. in the third year of *Beſſhazzar*, *Daniel* had another Viſion concerning the ſecond and third Oppreſſors of the *Jews*, after the times of the *Chaldeans* were out, namely, of the Ram of *Perſia*, and the He-Goat of *Grecia* ſucceſſively, until the laſt period of the *Grecian* Perſecution, called the time of the end, and the laſt end of the indignation, by the Angel *Gabriel*, *v.* 17, 19. & 20, 21. now the Rams, or *Perſian* Kings two Horns, were the Kingdoms of *Media* and *Perſia*, againſt whom the He-Goat of *Grecia* came ſo ſwiftly, that he is ſaid not to touch the ground, or none in the earth touched him; but in his chollar came cloſe to the Ram, and caſt him down, and ſtamped upon him; and that notable Horn between his eyes, appears to be *Alexander* the Great, whom Stories report not to have been willing to take any offers of Peace, or tearms of Agreement, or tenders of Marriage with the *Perſian* Kings Daughter, but with indignation rejected all, ſaying, The World could not endure two Soveraigns, or chief Kings; but when he was ſtrong, he was broken; and after ſix years, his Four ſaid Commanders, called four notable Horns, *v.* 8, came in his room, and out of one of them, namely, *Seleuchus Nicanor*, by deſcent came that little Horn which waxed exceeding great towards the South, and towards the Eaſt, and towards the pleaſant Land; which little Horn was *Antiochus Epiphanes*, who grew great towards *Egypt*, and towards the Eaſt, where the *Perſian* Ram aroſe; and towards the pleaſant Land, where his rage was greatly manifeſt, *v.* 10, 11, 12. againſt the *Jews*, who by reaſon of encreaſe of tranſgreſſions, had power given him to afflict them greatly, and do many hainous things againſt their Laws and VVorſhip, magnifying himſelf againſt the Prince of the Hoſt, ſo that by his means the daily Sacrifice was taken away, and the place of Gods Sanctuary was caſt down, for the ſpace of Two thouſand three hundred Mornings and Evenings, or One thouſand one hundred and fifty natural days; or, as ſome take them, for the whole number of dayes, which make up Six years, three months, and twenty dayes, which is conceived to begin when *Menelaus* revolted

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to *Gentilism*, and many wicked Apostates with him; as first of *Mathathias*. 1. 12. whereupon Gods Temple and Worship was contemned and neglected, and people revolted, as 2 *Mach.* 4. 12, to 18. which Apostasie began in 142 year of the *Greek* Empire, and continued to the 148*th* year thereof, and the 11*th* of *Antiochus*, 1 *Mac.* 4. 52. though the extremity in *Antiochus* own Reign, was but half the time, which seemeth more consonant to *Daniels* Prophesie, Evenings and Mornings signifying natural days, as in the Creation; and though his wickedness prospered for a time, *ver.* 26. yet after that short time he was broken without hands, being stricken with a loathsome disease, dyed miserably thereof, as seems very probable from 2 *Mac.* 9. 5, 28. though besides this, a further mysterie seems to be intended in this Scripture, namely, the Jews last Restauration at the end of the 2300 years, from the beginning of *Nebuchadnezzar* in the *Persian* Monarchy, and all the time of the *Grecian* and *Roman*, to Christs appearance, as afterwards we shall endeavour to shew.

Again, chap. 9. in the first year of *Darius* the *Mede*, *Daniel* understanding by Books, *viz.* from the Prophesie of *Jeremiah* of the Seventy years of the Captivity of the *Jews* in *Babylon*, as is recorded *Jer.* 25. 12. and 29. 10. which then drew towards an end; he set himself by prayers, supplications, and fastings with sack-cloth and ashes, to seek Gods face for himself and his people, *v.* 4. 20. whereupon at the time of the Evening-Oblation, the Angel *Gabriel* came again swiftly flying, and touched him, and made known unto *Daniel* what should be done by Gods determinate counsel, after seventy Weeks of years, that is 490 years, upon his people, and the holy City *Jerusalem*, to finish transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal the Vision and Prophesie, and to annoint the Most Holy, *v.* 21, 24. so that the seventy years suffering in bondage, should not onely be recompenced with the building of the City, which should remain seven times seventy years, but should have those glorious Mercies of Mercies to be accomplished in the Messiah, which made the beauty of that second House much more glorious then the first built by King *Solomon*.

Which mystical setting them down, though prophane persons neither understood nor regarded, yet Gods faithful servants that would search into them, might find them suitable to their Jubilies and Prophetical days, and be comforted in them, as by Gods Oracles, rather then if it had been plainly said, after 490 years, in *v.* 25. the former whole number of Seventy Weeks are distinguished first into seaven Weeks, or 49 years from the Edict of *Cyrus*, in his first year, for their return from Capti ity,

wherein was re-edified *Jerusalem*, to the sixth of *Darius Longimanus*, second Son to *Darius Histaspis*, by *Hester*, in whose six years the Temple was built; which being begun in the third year of *Cyrus*, was forty six years in building, according to the *Jews* account, by some thus reckoned; *Cyrus* and *Cambises* 9. *Darius Histaspis* 14. *Xerxes* 20. *Darius*, or as some, *Artaxerxes Longimanus* 6. which seems agreeable to the Prophesie. 2*dly*, Of the 62 weeks, or 434 years following, wherein appears, chap. 8. and chap. 11. many remarkable things befell the *Jews*; which 62 Weeks brought in the Messiah, and lasted towards the end of his private life; and the one week of the last, finished the sacrifice of Christ, and begins both the calling of the Gentiles, and rejection of the Jews, as may be supplied from *v.* 27. But in *v.* 26. he further declares the destruction of the City and Temple by the *Romans* under *Titus* and *Vespatian*: and after in *v.* 27. speaks, how the *Roman* Emperor should make the Sacrifice and Oblation to cease, which was not all done suddenly, and at once, but by * three distinct degrees remarkably; though the beginning thereof, then done by *Cesar*, was in the end of that one last Week; for after that woful destruction and captivity by *Vespatian* and *Titus*, they sought again in opposition to Christ, to set up their Typical Worship there. Again, their City was afterwards taken about 130 years after Christs incarnation, and the Temple ruined by *Adrian* the Emperor. And when they had set up their said Worship again under, or by the Oak in *Mamre*, *Constantine* the Great drave them thence. And lastly, Most remarkably and wonderfully was their enterprize of building their Temple, disappointed, when that wicked Apostate the Emperor *Julian*, in opposition to Christs Religion, did not onely set up variety of wicked Heathenish Abominations, but encouraged the *Jews* to build their Temple at the publike Charge, which with great endeavours and costs was set upon; but when the stones of the old Foundation were digged up, and they went about to lay a new Foundation, by Earth-quakes, Fire, and terrible signs of Gods indignation against them, many were destroyed which were employed about that work, and their very tools and Instruments melted and consumed by the fire, the stones laid for foundations, violently cast up, which occasioned *Cyrill* then Bishop of *Jerusalem*, to say, Now was fulfilled the prediction of our Saviour, *That not one stone should be left upon another, that should not be thrown down.* Which seems to be the true Epocha of those 1290 days of years, spoken of Ch. 12. 11. which probably end before that 45 years preceding Christs appearance, as by v. 12. and v. 1. of the same Chapter may appear. But of these in their due place.

Of which saith *Chrisost. Serm. contra Judæos* ἅπαξ καὶ δὶς καὶ τρίς.

But

But it is further added in *v.* 27. the latter part of it: And for the overſpreading of Abomination, he ſhall make it deſolate, even until the conſummation, and that determined ſhall be poured upon the deſolate, that is, during the time of the Gentiles, to be fulfilled, as ſaith Chriſt, *Luc.* 21. 24. which appears to contain all the time of *Jeruſalems* deſolation, and the *Jews* diſperſion ever ſince, until their calling about theſe times of ours, when they are to begin their ſpiritual and civil reſurrection, which ſhall end (as was hinted, and may further from Cap. 12. appear) in a glorious and bleſſed ſtate, by the free and rich mercy of their God, and the God of their Fathers, in reſpect both of their ſouls and outward condition, according to the many great promiſes God hath given, and then to be fulfilled to them, their children, and their childrens children for ever, through all the Reign of Chriſt the thouſand years with his Saints on earth, and thenceforth perfect bleſſedneſs to all Eternity.

Laſtly, *Daniel* in the third year of *Cyrus* King of *Perſia*, Chap. 10, 11, 12. had another Viſion, having mourned three full weeks, and ſaw a glorious perſon appearing to him by the River *Hiddekel*, when his Companions fled for fear (though they ſaw not the Viſion) and *Daniel* had no ſtrength nor comelineſs left in him, till he was afterwards raiſed and ſtrengthned, when the Angel made known to him the things that were to come to paſs in the latter dayes: Whereupon Chap. 11. he had the three Earthly Kingdoms then to come, before Chriſts appearing, ſet before him: But firſt briefly of the two former of *Perſia* and *Grecia*, I ſay briefly in reſpect of what was ſhewed him in chap. 8. but after more fully of the proceedings of the *Greek* Kingdom divided into Two Branches, and moſt largely of the laſt wicked Tyrant *Antiochus Epiphanes*, until he was quelled by the *Romans*, Chap. 11. v. 30.

Daniels fourth Prophetical Viſion.

Onely in *v.* 2. is ſpoken of the *Perſian* Kingdom, in which after Three Kings, to wit, *Cyrus*, *Cambiſes*, and *Darius Hiſtaſpis*, ſhould a Fourth, namely, *Xerxes*, ſucceed, richer than them all, who by his ſtrength ſhould ſtir up all the Kingdom of *Grecia*.

Ver. 2. *And now will I ſhew thee the truth. Behold, there ſhall ſtand up yet three Kings in Perſia, and the fourth ſhall be far richer than they all; and by his ſtrength, through his riches, he ſhall ſtir up all againſt the Realm of Grecia.*

But then v. 3, and 4. that great *Alexander* of *Macedonia*, whoſe Kingdom ſhould be divided towards

V. 3, 4. *And a mighty King ſhall ſtand up, that ſhall rule with great Dominion, and do according*

to his will. And when he shall stand up, his Kingdom shall be broken, and shall be divided towards the four winds of Heaven, and not to his posterity, nor according to his dominion which he ruled; for his Kingdom shall be plucked up, even for others besides those.

the four winds; to his Captains, as was shewed, Cap. 8. not to his posterity, which after was parted into Two, the Kings of the South, namely *Egypt*; and of the North, namely *Syria*; the Wars of *Alexander* with the *Persians* being shewed to *Daniel* in Chap. 8. now here was shewed to him those that followed in *Egypt* and *Syria*, who in those times afflicted the *Jews* that lay between them, by the spoil and forrage of their Armies.

Ver. 5. *And the King of the South shall be strong, and one of his Princes, and he shall be strong above him, and have dominion; his dominion shall be a great dominion.*

The King of the South, *v.* 5. is conceived to be *Ptolomeus Lagi* of *Egypt*; and that one of his Princes there named, is conceived to be *Seleuchus Nicanor*, who had *Babylon* and *Syria*, with the Dominions which he added of *Antigonus* and and *Lysimachus*.

Ver. 6. *And in the end of years they shall join themselves together, for the Kings daughter of the south shall come to the King of the north to make an agreement; but she shall not retain the power of the arm, neither shall he stand, nor his arm; but she shall be given up, and they that brought her, and he that begat her, and he that strengthned her in these times.*

And v. 6. The two Sons of *Ptolomeus Lagi*, *Philadelphus* and *Megas*, contended about the Title of *Cyrene*, when *Antiochus Soter*, Son to *Seleuchus*, aided *Megas*, to whom he had before married his Daughter, which was a bone of contention between *Egypt* and *Syria*; to appease which, *Ptolomy Philadelphus* married his daughter *Berncie* to *Antiochus Theos*, Son to *Antiochus Soter*: Which Marriage, with the ill success thereof, is the subject of ver. 6. For *Theos* had another Wife *Laodice*, by whom he had two Sons, *Seleuchus Callinchus*, and *Antiochus Hierax*, who took ill their Mothers Divorce, and causeless rejection; whereupon they took the first opportunity, to cut off *Bernice* and her young Son, with all her Train that came with her out of *Egypt*, and that in despight of what her Husband *Theos*, or Father *Philadelphus* could do for her rescue.

This King of *Egypt Ptolomeus Philadelphus* ſo called, for marrying his own ſiſter, was exceeding rich, and a great warriour; ſtudious of learning, by whoſe procurement the Septuagint tranſlation was compoſed, and his daughter *Berenice*, for her great dowry was ſtiled *Phernophoras*. But the King of the North here of *Syria*, was *Antiochus Theos* for taking Divine honour to be ſtiled God, after *Laodice* ſeeing her husband *Theos* his inconſtancy, poiſoned him, and to promote her ſon *Callinicus* to the Kingdome.

Then *v.* 7. The brother of *Bernice* before ſlain, namely, *Ptolomy Evergetes* called a bud of her root, in revenging of his ſiſters butchery, prevailed againſt *Egypt*, hazzarding *Callinicus* his whole Kingdome, who ſucceeds his Father *Theos*.

Verſe 7. *But out of a branch of her root, ſhall one ſtand up in his eſtate, which ſhall come with an army, and ſhall enter into the fortreſs of the King of the north, and ſhall deal againſt them, and ſhall prevail:*

Ver. 8. *Ptolomy* hearing of Mutiny at home, left his Conqueſt of *Syria*, and returned with his great Booty of 2500 captivated idols; but *Callinicus* dyed of a fall from his Horſe, therefore ſaid [*not to continue long*] and his Brother *Hierax* after Civil broyles, was ſlain by a Troop of Robbers. So ended both thoſe Murtherers.

Ver. 8. *And ſhall alſo carry captives into Egypt their gods with their Princes, and with their precious Veſſels of Silver, and of Gold, and he ſhall continue more years then the King of the North.*

Ver 9. *Energetes* upon his return home to *Egypt*, repreſſed the Commotions [*and ſo returned*] as is ſaid, unto his Kingdom.

Ver. 9. *So the King of the ſouth ſhall come into his Kingdom, and ſhall return into his own Land.*

Ver. 10. The two Sons of *Callinicus*, to wit, *Seleuchus Serannus*, and *Antiochus Megas*, could not endure that *Ptolomy Philopator* that killed his Father *Energetes*, ſhould poſſeſs any part of *Syria* under their noſes, muſtered up what power they could; but *Cerannus* being poyſoned, *Antiochus* warred with *Ptolomies* Captains, who overcame *Attalus*, and drew *Theodotus* to reſign *Syria* unto *Antiochus*, and to

Ver. 10. *But his ſons ſhall be ſtirred up, and ſhall aſſemble a multitude of great forces; and one ſhall certainly come and overflow, and paſs thorow; then ſhall he return, and be ſtirred up even to his Fortreſs.*

to help him against his own Master, *Ptolomy*; so he overflowed *Syria*, and set upon *Philopators* strong holds of *Egypt*.

Ver. 11. *And the King of the South shall be moved with choler, and shall come forth and fight with him, even with the King of the North; and he shall set forth a great multitude, but the multitude shall be given into his hand.*

Ver. 11. But *Antiochus* besieged *Raphia*, was overcome by *Philopator's* Army, and his great multitudes partly slain, and partly captivated.

Ver. 12. *And when he hath taken away the multitude, his heart shall be lifted up, and he shall cast down many ten thousands, but he shall not be strengthned by it.*

Ver. 12. *Ptolomy Philopator* being puffed up, exercised great cruelty against the *Jews*, and would have gone into the Holy of Holies, whom the High-Priest resisted; whereupon he made cruel Edicts against them, and put many to cruel deaths, as 2 *Mac.* 3, & 4 chap. but was given up to unclean lusts, had a Male-Concubine, one *Agathocles*, killed his Wife and Sister, soon after struck with death, and left his young Son to the tuition of that vile *Agathocles*; whereupon divers parts under him rebelled; and then *Antiochus* having made preparation more strongly, invades his Sons Dominions.

Ver. 13. *For the King of the North shall return, and shall set forth a multitude greater than the former, and shall certainly come (after certain years) with a great army, and with much riches.*

Ver. 13. That Child of four years old, *Ptolomeus Epiphanes*, the Nobles stomached to be left under the lascivious *Agathocles*, encouraged *Antiochus* expedition [after certain years as is said] But the *Romans* having taken the tuition of that young King, gave him a rub by an Embassage, to forbear the Territories of *Epiphanes*, which notwithstanding, after certain years, he did invade *Egypt*.

Ver. 14. *And in those times there shall many stand up against the King of the South; also the Robbers of thy people shall exalt themselves to establish the Vision, but they shall fall.*

Ver. 14. But the *Jews* finding then content under *Antiochus*, took part with him against the Emperor; but divers *Jews* having built a Temple in *Egypt* to set up their Worship there, were devoured by *Antiochus* his Army.

Ver.

Ver. 15. *Antiochus* makes a ſecond expedition againſt *Egypt*, with all Warlike preparation, and gave it a great overthrow, as he had had a great foyl at *Raphia* before.

Ver. 15. *So the King of the north ſhall come, and caſt up a Mount, and take the moſt fenced Cities, and the arms of the ſouth ſhall not withſtand, neither his choſen people, neither ſhall there be any ſtrength to withſtand.*

Ver. 15. *Antiochus* being helped before by the *Jews*, comes among them with his Souldiers, that he might have ſuccour near him; but thoſe Souldiers did ſo waſt their Land without reſpect to friend or foe, that *Antiochus* his peace, proved to them little better than *Epiphanes* Hoſtility.

Ver. 16. *But he that cometh againſt him, ſhall do according to his own will, and none ſhall ſtand before him; and he ſhall ſtand in the glorious Land, which by his hand ſhall be conſumed.*

Verſe 17. *Antiochus* thought of a third expedition into *Egypt*, to recover what he had loſt, and though ſtrongly prepared and begun with hopeful ſucceſſe, yet was ſtopped by the *Roman* Protectors of *Epiphanes* their pupill: But *Antiochus* pretended amity, and to give his daughter to *Epiphanes*, and thought to corrupt her, to deſtroy her husband, which beautiful *Cleopatra* the daughter of women would not do.

Verſe 17. *He ſhall alſo ſet his face to enter with the ſtrength of his whole kingdom, and upright ones with him: thus ſhall he do, and he ſhall give him the daughter of women corrupting her: but ſhe ſhall not ſtand on his ſide, neither be for him.*

Verſe 18. *Antiochus* ill bearing two affronts done him by the *Romans* in *Egypt*: now to ſhew his Lordlineſs, invades *Grecia*, and ſpoils the countreys of *Helleſpont Cherſoneſus Euboiea* *, formerly belonging to the *Roman* title, wherein firſt ſucceeding, well he mocked at the *Romane* terrour: but ſmarted by them afterward: whereupon [the Prince] (not yet being at the height of their Kingdome) that is the *Roman* State [for his own behalf] (not now as formerly, for *Epipha-*

Verſe 18. *After this ſhall he turn his face unto the Iſles, and ſhall take many; but a Prince for his own behalf ſhall cauſe the reproach offered by him, to ceaſe; without his own reproach he ſhall cauſe it to turn upon him.*

* Called Iſles, as Gen. 10 4 5.

Epiphanes, *v.* 12. returned his reproach upon him, being thrice vanquished by them by Sea and Land, they forced him to surrender what he had won by Wars in *Grecia*, and defray their Charges, and deliver to them his Ships and Elephants which they required, and to give twenty Hostages, to pay a huge sum of moneys for twelve years, and one of the Hostages to be his Son.

Ver. 19. *Then he shall turn his face towards the fort of his own Land; but he shall stumble and fall, and not be found.*

Ver. 19. *Antiochus* returning to his strong-hold of *Syria*, being to pay 1500 Talents laid on him, attempted for supply to rob the Temple of *Juppiter Belus* in *Persia*; whereupon the Barbarous people tumultuously slew him; so [*he stumbled and fell, not being found.*]

Ver. 20. *Then shall stand up in his estate a raiser of Taxes in the glory of the Kingdom; but within few dayes he shall be destroyed, neither in anger, nor in battel.*

Ver. 20. Then unto *Antiochus* the Great, succeeded *Seleuchus Philopator*, his Fathers Darling, in his Kingdom of *Syria*, who to maintain his pomp, laid heavy Taxes on his Subjects, and attempted by his Captain *Heliodorus*, to rob the Temple of *Jerusalem*; and shortly after was poysoned by the same Captain.

Ver. 21. *And in his estate shall stand up a vile person, to whom they shall not give the Honour of the Kingdom; but he shall come in peaceably, and obtain the Kingdom by flatteries.*

Ver. 21. Then succeeded *Antiochus Epiphanes*, (or as some *Epimanes* the Vile) who was left an Hostage with the *Romans*, by his Father, and now *Demetrius* his Brothers Son, the Heir of the Kingdom, was to be Hostage in his room; but before his return, the Heir was poysoned (as was thought) by his means, by the aforesaid *Heliodorus*. This *Antiochus* was resisted in the life time of the Heir *Demetrius*; but he wound himself in by pleading the Heir was unable to weild so troublous a state, and so would undertake his Tuition, and so by flattering, gulled the Nobles.

Ver.

Ver. 22. Then by three main assaults, *Antiochus Epiphanes* attempted in the old quarrel with *Egypt*. First, he took occasion by the minority of *Ptolomy Philometor*, son to *Ptolomy Epiphanes*, son to *Cleopatra*, *Antiochus Epiphanes* his Sister, to invade *Egypt* with great Forces: where he overthrew *Philomators* two Captains with a storm or flood of discomfiture. The Prince of the Covenant seemed to be *Tryphon*, who upon the former Overthrow, was the principal Actor in a League between him and the King of *Egypt*, whereupon he having entrance into *Egypt* first, took away *Tryphon* the chief Witness of the League, the better to conceal his Treachery.

Ver. 22. *And with the arms of a Flood shall they be overflown from before him, and shall be broken: yea also the power of the Covenant.*

Ver. 23, 24 This *Antiochus* the Vile, regarded not the League he had made, but entring upon *Egypt*, scattering handfuls of money to win the Vulgar, which he had got amongst them, and practised devices against the Strong-holds of *Memphis* and *Alexandria*, the principal Cities, by sowing discord between *Philometor* the elder, and *Phiscon* the younger brother, whose the two said Cities were; but (as saith the Text) it was but for a while, the elder brother by the Mediation of a Sister to them both, prevented that device.

Ver. 23, 24. *And after the League made with him, he shall work deceitfully; for he shall come up, and shall become strong with a small people.*

Ver. 24. *He shall enter peaceably even upon the fattest places of the Province, and he shall do that which his Fathers have not done, nor his Fathers Fathers; he shall scatter among them the prey and spoil, and riches; yea, and he shall forecast his devices against the strong Holds, even for a time.*

Ver. 25. As the strength of *Antiochus* the Vile, at first was Policy and Devices; so in this his second Expedition, he stirred up all the strength of *Syria* to try by War.

Ver. 25. *And he shall stir up his Power and his Courage against the King of the south, with a great army, and the King of the south shall be stirred up to battel with a very great and mighty army; but he shall not stand, for they shall forecast devices against him.*

Ver. 26. *Yea, they that feed of the portion of his meat, ſhall deſtroy him, and his army ſhall overflow, and many ſhall fall down ſlain.*

Ver. 26. Yet the Courtiers of *Philometor* ſecretly plot with this *Antiochus* the Vile, againſt all reaſon and engagements to the King, their Families, and all Intereſts.

Ver. 27. *And both theſe Kings hearts ſhall be to do miſchief, and they ſhall ſpeak lies at one Table; but it ſhall not proſper; for yet the end ſhall be at the time appointed.*

Ver. 27. After the Battle fought, the two Kings parley about a Truce wherein each ſtrives to outreach the other; and *Antiochus* was Royally feaſted by *Philometor*, which were but for a time diſſembled, till Gods time came.

Ver. 28. *Then ſhall he return into his own Land with great riches, and his heart ſhall be againſt the holy Covenant; and he ſhall do exploits, and return to his own Land.*

Ver. 28. *Antiochus* having gotten much Treaſure upon the Truce, and robbing the Temple of *Jeruſalem*, which paid him Tribute for two years reprieve of the *Jews*, many of which he corrupted afore-hand, 1 *Mac.* 1. 21, to 24.

Ver. 29. *At the time appointed he ſhall return, and come toward the ſouth; but it ſhall not be as the former, or as the latter.*

Ver. 29. So after the ſaid two years, he invades *Egypt* the third time, beſieging the Royal City *Memphis*, which he ſoon after took, and drave *Philometor* to flye for his life to *Alexandria*, which as he went to beſiege, *Popilius* arrives on an Embaſſie from *Rome*, and diſcharges *Antiochus* from any further invaſion on *Philometors* Countrey, whoſe Tuition the Senate and people of *Rome* had undertaken. But while *Antiochus* was complementing of *Popilius*, and other *Romans* of his old Acquaintance, the Noble *Roman* makes a Circle in the Sand, and charges him to return Anſwer before he went out of it; whereunto he obeyed. [Now was the time of the end of the Wars with *Syria* and *Egypt*, mentioned v. 27.]

Ver. 30. *For the Ships of Chittim ſhall come againſt him; therefore he ſhall be grieved and return, and have indignation againſt the holy Covenant; ſo ſhall he do, he*

Ver. 30. The *Romans* (called the Ships of *Chittim*, for they never landed at *Alexandria*) came of *Chittim* one of the Sons of *Javan*, *Gen.* 10. 4. from whom *Gre-*

cia

cia and all *Italy* was peopled; *Latinus* having transported the *Citians* from the *Grecian* Islands into *Italy*; and here the wonderful Numberer sets them forth by the Ships of *Chittim*, that so the Jews from *Baalams* Prophesie, *Numb.* 24. 24. might hence know the rise and ruine of their last great Oppressor, the *Roman* Kingdom. And he had intelligence with such as forsake the Covenant; for many Rebellious *Jews* desirous to establish Gentilism, did privily pack with him against their Citie and people, 1 *Mac.* 1. 14.

shall com return, and have Intelligence with them that forsake the holy Covenant.

Ver. 31. In his Attempts against *Jerusalem*, besides treacherous Jews, he had Foraign Captains, *Philippius*, *Andronicus*, and *Apollonius*, as 2 *Mach.* 5. 22, 23, 24. men of insatiable cruelties to act for him, who having taken the Fort of *Sion*, committed miserable Massacres, without respect of Sex or Age, 1 *Mac.* 1. 35. and polluted the Temple by blood of Infants, 1 *Mac.* 1. 39. Secondly, By their going into the Temple, being strangers, as *Act.* 21. 28. Thirdly, To meddle with holy things, *v.* 47. and *v* 54, and 57. setting up the Idol *Juppiter Olimpius*, in the Temple, called the Abomination, as *Jer.* 32. 34. and God hates Idolatry, *Isa.* 1. 13. and it brings desolation, for which the Jews were so sadly and sorely plagued.

Ver. 31. *And arms shall stand on his part, and they shall pollute the Sanctuary of strength, and shall take away the daily Sacrifice, and they shall place the abomination that maketh desolate.*

Ver. 32. Divers Jewes joined with *Antiochus* against their Brethren, as *Menelaus* was guide to *Antiochus* in his robbing the Temple; and were more outragious against their Brethren, than the very Gentiles, 2 *Mac.* 5. 15, 23. So *Jason Alcimus*, who contrary to his Oath betrayed his Brethren, and aided *Bacchides*, 1 *Mac.* 7. 5, 15, *&c.* And the faithful *Assideans* Godly zeal in resisting Gentilism, and cleaving to Gods Worship, is recorded 1 *Mac.* 1. 25. with their Noble Exploits of War, as follows *v.* 34.

Ver. 32. *And such as do wickedly against the Covenant, shall be corrupt by flatteries; but the people that do know their God, shall be strong, and do exploits.*

Ver. 33. The Saints then had sad Tryals, 1. By the Sword, 2 *Mac.* 5. 25. 2*dly*, Cast into the fire, or scalding, 2 *Mac.* 7. 34. 3*ly*, Sold to Gentiles, 2 *Mac.* 5. 24. spoiled by Robbers, 1 *Mac.* 1. 37, *&c.*

Ver. 33. *And they that understand among the people, shall instruct many; yet they shall fall by the sword, and by flame, by captivity and by spoil many days.*

Ver. 34. *Now when they ſhall fall, they ſhall be holpen with a little help; but many ſhall cleave to them with flatteries.*

Ver. 34. The little help was by *Mattathias* and his Sons, *Judas* and his Brethren, who but an handful to *Antiochus* and his Army, yet God proſpered their Attempts to be a refuge to their diſtreſſed Brethren, and a vexation to their Enemies, to whom they gave many foiles, 1 *Mac.* 2. 24, 28, 29, 47. yet were there many falſe Brethren, as *Alcimus* and others.

Ver. 35. *And ſome of them of underſtanding ſhall fall to try them, and to purge, and to make them white, even to the time of the end, becauſe it is yet for a time appointed.*

Ver. 35. Thus were the Saints tryed by ſufferings from friends and foes, to their future honour, in evidence of their faith and conſtancy; and now was the appointed end of *Javans* rage, as in v. 1. was finiſhed the Tyranny of *Babel*. And v. 2. contained Four Tyrants of *Perſia*, and their rage finiſhed in *Xerxes* famous overthrow. And the third begins *Javans* firſt Oppreſſor, till *Antiochus the Vile*, whoſe death was ſpoken of Chap. 8. v. 25. which ſeems to be meant by the time of the end in this place, by reaſon the Spirit of God ſeems to end that Kingdom, then called the appointed time for it, when the tryals and temptations of the Saints by his means was finiſhed in that appointed time.

Ver. 36. *And the King ſhall do according to his will, and he ſhall exalt himſelf, and magnifie himſelf above every God, and ſhall ſpeak marvellous things againſt the God of gods, and ſhall proſper, till the indignation be accompliſhed; for that that is determined, ſhall be done.*

Ver. 36. The King here ſpoken of, is the *Roman* State, who was to proſper unto the end of the indignation of God againſt the Jews, as chap. 9. 27. he ſpeaks of this King without diſtinction of North or South, as before (v. 18.) the *Romans* were but the Prince, (v. 30.) he calls them the Ships of *Chittim*. But here the King having the chief power, to whom many Kings ſubmitted and crouched, as the two *Antiochuſſes*, Father and Son, *Syria's* ſtouteſt Warriours. *Perſeus* King of *Macedonia*, brought with Wife and Children to trudg after *Emilius* triumphing Chariot. *Hannibal* flying ſeveral wayes, was ſent for by the *Romans*, and could not be freed from them, but poiſoned himſelf. *Gentius* King of the *Illyrians* felt their terror. So *Pruſias* King of *Bythinia*; *Eumenes* King of *Pergamus*; *Ariarathes* King of *Cappadocia*; *Deiotarus*

vus King of *Galatia*; *Mithridates* King of *Pontus*; *&c.* all which felt the *Roman* yoke, or brake their hearts or Kingdoms by resisting; and their insolency hath been as much over the Jews, and above any others; for they made *Judea* a Province, and billetted their Souldiers in every City, and took away all Capital Government by Laws, Offices and Penalties, as *Florus* observes, and others; and after *Jerusalem* was made equal to the Earth by *Vespatian.*

But their insolency over earthly Gods, as *Psal.* 82. 6. hath been seen in the *Roman* Antichrist, for History relates at least 20 famous Emperours and Kings trampled under foot by him miserably &c. besides, such as sp nt themselves in his device of the holy wars, and to act for him in other countreys, &c. Again the Church and State of *Rome* have been manifest by blasphemies, when *Ptolomy* and *Cleopatra* told the Senate, they were more beholding to them, then to the immortal Gods, they took it so: When *Cicero* uttered blasphemies against Gods Religion, as barbarous superstition, and against God himself, as unworthy to be owned by the *Romans*, since his people the Jews, who professed dependance on him, were overcome; which Blasphem es were entertained and applauded.

The Emperor *Tiberius* was desirous to Authorize Christ amongst the number of the *Roman* gods; but was resisted by the Senate, pretending it belonged unto them to make or unmake Deities as they pleased.

But this Blasphemy is more palpable on the *Roman* Antichrist, who challengeth to be stiled God, and that by the Emperor himself; and his Disciples stile him, Our Lord God the Pope, a certain Deity on Earth, and the greatest Deity on Earth, and by open allowance.

And though this Fourth Tyrant over the Jews was to continue long in the several Heads of that State, and the Pope is the 8*th* or of the 7*th*, and also that Turkish State over the Jews; yet when Gods people shall be raised from the dust of dispersion and bondage, both Pope and Turk will at once be destroyed, and cast into the streams of Fire and Brimstone, issuing from the Ancient of Days.

Yet it seemeth to me the 36 Verse is rather to be restrained to the former times of the *Roman* Kingdom, under the Senate, Kings, Emperors, and other Governors before the Popes time, and suiteth well thereunto; and it is remarkable, That the Spirit of Christ teacheth the Prophet usually to set down his Prophesies and Visions, according to the order of accomplishment, except in occasional explications, as Chap. 7, 8. and 12. in some things; yet Idolatry, Blasphemy and Tyranny, are such spirits as have run in the blood, through the whole Body of the *Roman* Monster.

And

And that general note of the long continuance thereof, the *Roman* Kingdom shall prosper, till the indignation shall be accomplished, *&c.* that is, to the end of the Jews dispersion and bondage, and coming of Christ, Cap. 12.

Ver. 37,38,39. *Neither shall he regard the God of his Fathers, nor the desire of women, nor regard any God; for he shall magnifie himself above all.*

Ver. 38. *But in his estate shall he honor the God of forces, and a God whom his Fathers knew not, shall he honour with gold and silver, and with precious stones, and pleasant things.*

Ver. 39. *Thus shall he do in the most strong holds with a strange god, whom he shall acknowledg and encrease with glory; and he shall cause them to rule over many, and shall divide the Land for gain.*

But *Ver.* 37, 38, 39. seems evidently to belong to the Popes time in a special manner, his not regarding the God of his Fathers, sets forth the Antichristian Hypocrisie, *sub nomine Christi militant, contra Christum*, they pretend for God and Christ, but intend all for themselves; not as the Apostles and first *Roman* Christians, that so regarded their God, that with heart and hand not onely in well-doing, but in self-denial and sufferings, to the loss of Estate, Life, Liberty and all, they stedfastly clave unto him. But now all the honor of Christs Prophetical, Priestly and Kingly Offices are taken (in effect) from him, and ascribed to the Pope, and especially in respect of their Breaden Gods Idolatry, as might be shewed, and particularly follows in the next verse; and how much the Papists disallow lawful Marriage, and reproach it, [here called the desire of Women] is too manifest both by their Doctrines and Practises; and as for Atheistical Blasphemies, their Writings are abominably fraught and filled therewith.

And how his new-coin'd Breaden God, and what devised honor is given to him, what Riches and Ornaments bestowed upon him, how set up in Cities, Kingdoms and Countreys, what promotions go with him, both Ecclesiastical and Civil, what Prohibitions of Traffique, Oppressions and Persecutions, to the Opposers of his Worship, is too large here to be set down.

Ver. 40. *And at the time of the end shall the King of the south push at him, and the King of the North come against him like a whirlwind with Charets, and with Horsemen, and with many Ships, and he shall enter into the countreys, and shall overflow and pass over.*

Ver. 40. But that he might not in the time of the end be so terrible in Might in the World, as he was grown notorious in wickedness in the world, God had appointed to send him gradually such a Checkmate thenceforward, to act another part upon

upon the Worlds Stage, that ſhould both reſtrain his Power, and curb his Pride; which was the *Mahumitan* Antichriſt, ariſing out of the bottomleſs pit, as well as the Pope, which to carry on the Perdition of that wicked Iron *Roman* Monarchy, in two Wo-Trumpets, was to blow out the Wrath and Judgment upon the Eaſtern Empire eſpecially, and to reſtrain the Man of Sin, which otherwiſe might have ſeemed too much like a God on Earth indeed: Firſt, Raiſing the Saracens about *An. Dom.* 600. or not long after, to puſh at the Eaſtern *Roman* Empire, by many aſſaults and incurſions, in which both Saracens and Romanized Chriſtians were both, or at leaſt by courſe, the Jews oppreſſors, in the times of thoſe ſuppoſed Holy Wars, but more eſpecially, ſince the Turk came againſt him with his Multitudes, about the year of our Lord 1300, with Chariots and Horſemen, and many Ships; for his hour, and a day, and a month, and a year, as *Rev.* 9. 15. that is, 396 years he ſhould continue to overflow with his Multitudes, and paſs over, is not yet fully compleat.

Ver. 41. The Turk ſhould poſſeſs *Judea*, and many other Countreys ſhould be ſubdued by him; yet *Edom*, *Moab*, and the chief of the Children of *Ammon*, ſhould eſcape his hands, where multitudes of the Jews have been ſhattered, wherein (as Mr. *Mede* obſerves) the Providence of God hath been in that reſpect remarkable, That the Turk hath made compoſition with them, that they might not prey upon the Borders of his Dominions.

Ver. 41. *He ſhall enter alſo into the glorious land, and many Countreys ſhall be overthrown; but theſe ſhall eſcape out of his hand, even Edom and Moab, and the chief of the children of Ammon.*

Ver. 42, 43. Though *Egypt* held out long againſt the Turks by the help of the *Mamalucks*, yet about *An. Dom.* 1517. they were ſubdued; when as is ſet forth in this Text, the Turk having taken *Tomumbeius* (their King) captive, before he put him to death, he ſet him on the Rack, to wring out of him where his Treaſure lay, as he did with others of the Royal Race, and Royal City *Memphis*, to get their hid Treaſures, as the Text ſpeaks; the *Libyans* and Blackmoors aiding the Turk, and ſupplying him with neceſſaries in this War.

Ver. 42, 43. *He ſhall ſtretch forth his hand alſo upon the Countreys, and the Land of Egypt ſhall not eſcape.*

Ver. 43. *But he ſhall have power over the Treaſures of gold and ſilver, and over all the precious things of Egypt; and the Libyans and the Ethiopians ſhall be at his ſteps.*

Ver. 44. *But tydings out of the East, and out of the North shall trouble him; therefore he shall go forth with great fury to destroy, and utterly to make away many.*

Ver. 44. Those tydings out of the East appear to be of the Jews, that gather together about 1290 days of years, after the ceasing of their publike Sacrificing in *Julian* the Apostates time, and his so publike setting up Heathenish Abominations, making desolate, who before, or then were Exit from *Judea*, or to the *Turks*; whose gathering together will be to get their own Land, given to their Fathers and their Seed for a possession for ever, which they must enjoy to the Worlds end. [And out of the North] appears to be the ten Tribes of *Israel* carried captive into *Assyria*, North from *Judea*, who probably at the same time joyn with their Brethren the Jews upon the like design; against whom the Turk in ruinous rage, will gather force to cut them off utterly.

Ver. 45. *And he shall plant the Tabernacles of his Palace between the Seas, in the glorious Holie Mountain; yet he shall come to his end, and none shall help him.*

Ver. 45. He will go into *Judea*, (here again called the holy Mountain) to secure himself, and maintain his part, but shall not thereby escape his determined ruine at the end of the *6th* Trumpet, or sounding of the *7th* whereupon comes Christs appearance, as Chap. 12. 1. when both Turk and Pope will be destroyed, making up the body of the great Mystical Antichrist; and all Gods people freed from that Spiritual *Egyptian* Bondage.

So that Chap. 12. 1. sets out the time when, and the person by whom the Jews deliverance from their dispersion and bondage should be begun, with the terror to come upon the World of wicked men, then up; and in great opposition of his Church and People, both in East and West, the Turk being then in the height of his rage against the converted Jews, as before; and the Pope about to perfect the Armageddon Battel at the end of the sixth Viol, when Christ with his Armies comes to destroy him and them, as *Rev.* 19. from v. 11, to the end; and *Rev.* 14. towards the latter end; and as in this Chapter it is shewed it shall be at the end of his time, times, and half a time, when he shall have accomplished or finished to scatter the power of the holy people; when as his time, saith the same Angel of the Covenant, *Rev.* 10. by a solemn Oath, his time shall be no longer; all which time Christ revealed before, *Rev.* 12. his Church should be in a Wilderness condition; for to the word here (scattered) seems to imply; being onely hid here and there by Gods Providence, and his accomplishing of that scattering of them, denotes,

That

That then they ſhall come out of that condition; and whereas their power till then was ſcattered, that then they ſhould have a power to unite themſelves, and their enemies not to have any longer power to hold them under, &c. though as the *Jews* will firſt have a beginning of their Reſurrection, both Spiritual, by Converſion; and Civil, from their bondage and diſperſion at the end of the 1290 dayes of years, *v.* 11. probably from *Julian* the Apoſtates time, about *Ann. Dom.* 366, the moſt probable Epocha of thoſe dayes, which will not be perfected until the 1335 dayes, v. 12, that is, 45 years after, at the ſtanding up of *Michael* their Prince at his appearing: So at the end of the 42 months, or his time, times, and half a time, when the laſt finiſhing Witneſſes ſhall ariſe again, there will be a time for the gathering of the Pope, with his Antichriſtian Armies, to the Battel of the great God, *Rev.* 16. before he be wholly caſt into the Lake of fire, together with the Turk (probably) but all the faithful Jews ſhall be delivered, whoſe names are found written in the Book of Life, when will be their great and moſt National Converſion, as *Iſa.* 66. 8. *Zach.* 3. 9.

Ver. 2, 3. Set forth the different condition of ſeveral ſorts of Jews, from their firſt awakening at the end of 1290 dayes, to the accompliſhment of their more general Call, as v. 11, 12. and what temporal, ſpiritual, or conſequently eternal glory or diſgrace will befall the ſeveral ſorts amongſt them, according to their faithfulneſs in cleaving to Chriſt in their troubles, or prevailing with their Brethren to adhere to Chriſts Righteouſneſs alone againſt all Jewiſh or Heatheniſh Seducements, wherewith probably they may be aſſaulted; or the contrary, as any ſhall be unfaithful or revolters, being ſeduced in the 45 years following, either by their falſe revolting Brethren, or by the Turkiſh Tyranny or flattery, and of ſuch ariſing, *Ezekiel* is informed, Chap. 37. which is here peculiarly applied to *Daniels* people the Jews, and to many of them, not all, who are turned to righteouſneſs of Juſtification, which God will accept, which they owned not before, with many other things conſiderable from the Text, as the natural ſcope of it will ſhew.

Ver. 4, and 9, is the ſealing of this Viſion from *Daniels* time, until the time of the end, as again *Daniel* was further informed, v. 9.

Ver. 4. the latter end, and v. 6, 7. there ſeems to be two diſtinct Notes and Characters given of the time of the end, under which was uſed that very ſame expreſſion, Chap. 11. 40. namely, of the *Roman* Emperors and Popes dayes, which *Daniel* when he had heard, ſaith, v. 8. he underſtood them not; whereof two Reaſons ſeem obſervable from the Text, Firſt, That they did not directly concern *Daniels* people.

Secondly, He is again in the next particularly told, They were then ſealed till the ſaid time of the end, Chap. 11, 40. and Chap. 12. 9.

The firſt of theſe Notes or Characters ſeems to be of the Primative times from the Apoſtles, before Antichriſts Forty two Months, or time, times and half a time began, namely, [*That many ſhould run to and fro, and knowledg ſhould be encreaſed*] which appears to be a Mark of thoſe times wherein either the Apoſtles and other faithful Miniſters of the Goſpel, by their travels, and preaching, and diſperſions, and perſecutions, and ſuch like means (then) were ſucceſsfully inſtrumental to cauſe the knowledge and profeſſion of the Goſpel of Chriſt to abound, κατ' ἐξοχὴν and by an Emphaſis called Knowledg; being not onely the principal, but the onely neceſſary thing to be known by all men: Or elſe, that many that by ſuch means took up the Profeſſion of the Goſpel, having onely the light and the knowledg thereof, but not the Grace of the Goſpel, might for a time haſten to take up that Profeſſion; but by tentations and perſecutions, be as haſty to run away from the owning of that Profeſſion, according to the changes and turnings of the Affairs of thoſe Primative times.

And the ſecond Note or Character is more clear (which likewiſe gives further evidence to this) in that it is of the times ſucceeding thoſe primative times, ſtamped with a very evident mark to diſcover them, namely, Antichriſts time, times and half a time, or dividing of a time, as in *Rev.* 12. 14. which v. 5,6,7. is ſet forth to *Daniel* in a Viſion, and reſerved, as follows, to be explained by Chriſt himſelf, v. 8, 9. in the time of the end, which he hath done accordingly, *Rev* 10.6,7. towhich purpoſe *Daniel* ſaw two perſons on each ſide of the River, v. 5. and one enquires of the other for the end of thoſe Wonders; whereupon the man clothed in white Linen (who probably is the ſame perſon, as *Rev.* 10.) utters in *Daniels* hearing, the Oath that follows to the like purpoſe, as we before noted.

But *v.* 11, 12. he gives *Daniel* (that beloved Prophet) two other Marks of the times, more diſcernable to him, as having reference to his own people the Jews (though then particularly hid to him, ſince they were of things to come) namely, The continuance of the *Jews* diſperſion and bondage, after the laſt moſt remarkable taking away of Sacrifice, and ſetting up the Abomination of Deſolation, moſt probably (as we ſaid before) in *Julian* the Apoſtate Emperor's time, about 366, from about which time the 1290 dayes of years are to be counted.

And ver. 12. ſetteth forth the bleſſed condition of ſuch faithful Jews or Iſraelites, as waited on God in doing their duty, and ſhall ſtill remain ſo doing to the appearing of Chriſt at, or about 1335 dayes of years after.

ter their first awakening, or call from dispersion and bondage.

And the said man clothed in white Linnen, having laid down some general consolations for the faithful Sufferers all along those evil times, till the times of the end were past (which he had before newly spoken of) v. 10 he then concludes with a particular consolation to *Daniel* concerning his part and lot he was to receive when his people should be delivered, and when *Abraham*, *Isaac* and *Jacob* were to receive the Lot of their Inheritance in the Land of *Canaan*, which God had sworn to give them; and yet his Word witnesseth (in the dayes of their Pilgrimage) they possessed not a foot of, even then *Daniel* is likewise informed from Christ, that he should then have his own Lot there with them, at the first Resurrection, *Rev.* 20. or, as our Saviour calls it, the Resurrection from the dead, *Luk.* 20.35. which here *Daniel* is taught by him as to his own Interest, will then be fulfilled in the end of the dayes, when the aforesaid evil times are past, of which it is said, *Time should be no longer*, Rev. 10. 6.

The Parallel between *Daniels* Visions and the Book of the *Revelations* of Jesus Christ, which is meerly a Divine, Mystical Comment or Exposition of the two last Monarchies, *viz.* the *Roman* Monarchy and Christs: from the time the *Revelation* took place: and first of the Parallel, of what concerns the *Roman* Monarchy in both *Daniel* and *Revelation*.

IN order unto which said Parallel, we must take notice, that the greatest part of the *Revelations* of Jesus Christ from the beginning of the first chapter, setting forth the glorious person, whom then *John* saw, who (as he calls himself afterward, and) appears to be the *α* & *ω* therein, in whose second comeing the Propheſies respecting that Monarchy, are to be fulfilled and compleated, being then to be utterly and for ever destroyed, and to go into perdition, as *Rev.* 17 is said; from which period he will set up his own Kingdom, as chapt. 20. and so forward, except what is spoken briefly from *v.* 14. of Chap. 11. of the *Revelation*, to the end of it; where is set down a

ſhort Abridgment of the ſtate of the World, and the Church, after the ſeventh Trumpet begins to ſound: onely many incouragements are intermixt all along for all ſorts of faithful, ſuffering Chriſtians, from the promiſes and encouragements, referring to the thouſand years, enſuing the ſounding of the ſeventh Trumpet, which promiſes and incouragements are either contained in the firſt Viſion, reſpecting the times then preſent, or paſt, to the end of the third chapter, concerning the ſeven Churches of *Aſia*, then in being: or thoſe that were to come in the following Viſions from the 4*th* and 5*th* Chapters; which Viſions are contained firſt in the Seal-Propheſie, chapters 6, 7, 8, 9. and in the 11*th* from *v.* 14 to the end of that Chapter: In the 6*th* chapter, are the firſt, ſecond, third, fourth, fifth and ſixth Seals contained, which laſt ſets forth the Dragons caſting down from his heaven of *Pagan ſh* worſhip, to the earth: whereupon after the ſealing of the firſt 144000 in the Eaſtern parts, chap. 7. which were to ariſe there and be delivered from ſpiritual ruine (as chap. 9. 4.) by *Mahumetan* impoſtures under the two firſt woe-Trumpets, chap. 9. with the decyphering the innumerable companies of all nations to ariſe in the Church after the ſounding of the 7*th* Trumpet, in thoſe peaceable times, with palms in their hands. Then in the beginning of the 8*th* chapter, is the opening of the 7*th* ſeal, out of which all the ſeven Angels with their ſeven Trumpets, proceed: and after interceſſion made by the Angel of the Covenant for the faithful ſufferers under the four firſt Trumpets which blew out wrath, for the moſt part upon the Weſtern Empire, till he that letted the coming of Antichriſt there, namely, the Weſtern Emperour was taken out of the way, 1 *Theſ.* 2. 7. By the incurſions of the Barbarous Nations, ſo making way for the man of ſin, and ſo by degrees to end that Empire there: Then in the two firſt woe-Trumpets, (as we noted before) was brought on the like wrath, or rather much worſe, in bringing in that woful *Mahumetan* impoſture by the Saracens and Turks (in chap. 9.) upon the Eaſtern Empire (as before upon the Weſtern) both for their former cruel Perſecutions of the Saints, and their Antichriſtian Idolatries and Wickedneſs, as in the two laſt verſes of that ninth Chapter is expreſly ſet down. That they that eſcaped thoſe Plagues (ſaving the green graſs and trees, v. 4. of chap. 9. before ſealed, ch. 7.) repented not of the Works of their hands, that they ſhould not worſhip Devils and Idols of Gold and Silver, *&c.* nor repented of their Murthers, and Sorceries, and Fornications, and Thefts, but to be deſtroyed at the ſeventh Trumpet, as they had deſtroyed the Earth, Chap. 11. 18.

And

And after those Antichristian Abominations had been so long advanced in the West under the Man of Sin, and his Ten Crowned Horns, in the time of divers Trumpets, but especially the two first said Wo-Trumpets, under that two-fold Beast, by new-coined Paganism and Idolatry, under a seeming Christian disguise; The Dragon after his former casting down to the Earth under the sixth Seal (having given his Power, and Seat, and great Authority to the said two-fold Beast; there are seven Angels, having seven Golden Vials filled with the Wrath of Almighty God, prepared to pour them out to the said Beasts destruction, under the second Wo-Trumpet, and beginning of the 3*d* Chap. 15, & 16. whereupon the Kingdoms of the World become the Kingdoms of our Lord and of his Christ, Chap. 11. 16. and Chap. 20.

As may more fully appear in the fore-named Abridgment on *Rev.* 5. in the *Ἐφήμικον*, and in the Letter of *May* 20. 664, in the *Forerunner*, to which the Reader may be referred; and in the *Ἐφήμικον*, pag. 27, 28, 29, 30, *&c.*

Now what we read to be recorded of the *Roman* Empire in *Daniels* Visions, is sometimes set down more generally, and sometimes more particularly, as seemed good to the Spirit of God to make them known to him for the benefit of his Church then, and for the better and more orderly application of what was there more darkly delivered to *Daniel*, to what our Lord Jesus Christ hath more fully (though mystically) revealed to St. *John* his beloved Disciple, for his Christian Church to the end of the said Empire, we shall (by Gods gracious assistance) endeavour to proceed in the ensuing order.

First, To set down what *Daniel* sets forth of the beginning and rise of that Empire.
Secondly, Of the Time and Continuance of it.
Thirdly, Of the general temper, quality or nature of it.
Fourthly, Of the several States and Parts of it.
Fifthly, Of the Extent and Largeness of it.
Sixtly, Of the End, Ruine and Destruction of it.

Referring thereunto the several parts of the Book of the *Revelations*, more fully explaining each particular accordingly; and so proceed to some general Observations and Improvements, as Gods Spirit and Word shall direct.

First then, to consider what *Daniel* sets down of the beginning and rise of that *Roman* Empire; and that is done remarkably, when he comes in Chap. 11. to set down how by degrees it began to arise upon the

the decay of the Greek Empire, when the two Heads of *Egypt* and *Syria* had long battered each other, then *Rome* had advantage firſt to ſhew her ſelf in anothers Right, whom as her Pupil ſhe had taken the defence of, namely, of *Ptolomeus Epiphanes*, the Son of *Ptolomy Philopator*, againſt *Antiochus* the Great, when his Father had left him, being a Child of four years old, as the Stories applied to the 13 and 17 verſes in the Abridgment, makes to appear; and therefore afterwards the *Romans* in v. 18. are called the Prince, and act afterwards againſt *Antiochus* the Great, [on their own behalf;] and to take away thoſe reproaches he had caſt upon them, *Vide Abridgment*, v. 18. But in v. 30. the Ships of *Chittim*, that is, the *Romans* Navy, as was propheſied by *Balaam*, *Numb* 24. 24. came againſt *Antiochus the Vile*, by the appearance whereof before *Alexandria*, he was forced away; which was the ancient mark for the Jews to know their laſt Oppreſſor was at hand, under the Title of the Ships of *Chittim*; ſo conquering that Adverſary at preſent, *vide Abridgment*. But after *Antiochus* the Vile had perfected his outragious wickedneſs againſt the Jews, by reaſon of tranſgreſſions, chap. 8. 23. until *Javans* rage ended, as in the latter end of v. 35.

At the 36 ver. the Spirit of God entitles the *Romans*, of whom he there ſpeaks, and deſcribes them by [*the King*;] Not now with limitation (as before) to North or South, or any other Quarter, but abſolutely [*The King*] to whom belonged the ſaid Ships of *Chittim* before, *v.* 30. Now having obtained the Soveraignty which was to continue until the indignation of God againſt the Jews was ended, ver. 36. Chap. 9. 27. So that now he began to exalt himſelf above every god, as he did eminently till Chriſt was born; and then ſpake marvellous things againſt the God of gods, by his Authority blaſpheming, rejecting, killing the Son of God; the Stories whereof are contained in the Goſpels, and that time thoſe things were acted, and before the *Revelation* was given; yet the Spirit of God leads *Daniel* by ſteps to ſet forth in ſuch manner the riſe, and ſuch proceedings of the *Roman* Monarchy, till then, *&c.*

Secondly, For the time of the enduring and continuance of the *Roman* Empire, *Daniel* ſhews, chap. 9. laſt; That the Ships of *Chittim* being (as was obſerved, chap. 11. 30.) that laſt Oppreſſor of the Jews, (as *Numb.* 24. 24.) that ſhould afflict *Aſſur*, and ſhould afflict *Eber*, and that he alſo ſhould periſh for ever, ſo that no Oppreſſor of *Eber* ſhould remain after him) ſets forth his time in theſe words, holding out the continuance of the Deſolation of *Jeruſalem*, and the Jewiſh diſperſion therewith, under the *Roman* Tyranny and Cruelty, [*for the overſpreading of abominations, he ſhall make it deſolate,*] (after he had ſpoken ſuch marvellous things againſt the God of gods) when in the midſt of the

laſt

laſt week of years Chriſt dying, by his Authority ſhou'd cauſe the Sacrifice and Oblation to ceaſe [*Jure & intentionaliter*, by Right, and intentionally] in regard of Gods inſtitution thereof (though not *efficaciter*, effectually;) But then it follows, how long ſuch deſolation ſhould continue, even after his efficatious cauſing of Sacrifice and Oblation to ceaſe, (as in the Abridgment) even until the conſummation (ſaith he) and that determined ſhall be poured upon the Deſolate, by that laſt Oppreſſor, to periſh for ever: Or by ſuch as were to bring on his perdition in the Fifth and Sixth Trumpets, *viz.* The Saracens and Turks, *Revel.* 9. chap. namely, as *Dan.* 11. 40, 41. The Saracens by puſhing at his Borders about the times of the Holy Wars (ſo called) and the Turk after them overflowing a great part of his Dominions, by his multitudes help to bring him down, which is called by our Saviour the fulfilling of the times of the Gentiles, whilſt (from *Jeruſalems* deſtruction) the Jews ſhould fall by the edg of the Sword, and be led away captive into all Nations, and *Jeruſalem* ſhould be trodden down of the Gentiles, *Luk.* 21. 24. that is, to the end of the dayes, wherein (ſaith *Daniel* likewiſe) Antichriſts (the wicked little Horns) time, (as chap. 7.) wherein he ſhall have accompliſhed to have ſcattered the power of the holy people, at the end of his time, times, and the dividing of a time, being the Clayie feet of the Iron legs, chap. 12. 6. and chap. 7. 25. and till *Michael* ſtand up for the deliverance of *Daniels* people at that ſeaſon, chap. 12 1. And again, when from Gods eminent making of publike Sacrifice and Oblation laſt, to ceaſe openly (as is probable) was in *Julian* the Apoſtate Emperors dayes, there ſhould from thence be fulfilled 1290 dayes of years (even about theſe times) when the Civil and Spiritual Reſurrection of all *Iſrael* ſhould begin, and to 1335 dayes of years or forty five years more, it ſhould be perfected; and when *Daniel* ſhould ſtand up in his Lot with the Fathers, chap. 12. 11, 12, 13. which continuance contains the times of the *Roman* Monarchy, from the beginning of the opening of the firſt Seal, when the Goſpel of Jeſus Chriſt began to be publiſhed through the whole World, and ſo all along through the ſeries of the Book of *Revelations*, wherein are all things contained, reſpecting the Civil State, and the Affairs of Gods Church from thence, during the time of the *Roman* Monarchie, which ſhould be accompliſhed (as was foreſhewed) until the King of Kings with his Armies in white, *Rev.* 19. 11, 12, 13, *&c.* ſhould ſlaughter the Enemies, and (as *Ezek.* 38, & 39 chapters) delivering all his people, ſhould ſet up his own, and his Saints Kingdom, *Rev.* 20. But in the mean time, many by tryals and ſufferings under the *Roman* Tyrannous yoke, ſhould be purified, and made white, chap. 12. 10. having waſhed

their

their Robes in the blood of the Lamb, *Rev.* 7. 14. as alſo thoſe undefiled Lamb-followers redeemed from among men, *Rev.* 14. 4. which had his Fathers Name written on their foreheads, be redeemed alſo from the Earth, ver. 3, 4. So that the conſummation, and that determined to be p ured upon the deſolate, *Dan.* 9. 27. contained all the time of the ſix firſt Seals, after *Jeruſalems* deſtruction, *Rev.* 6. and the ſix firſt Trumpets proceeding out of the ſixth Seal, *Rev.* 8. 9. with the ſeven Vials under the ſixth Trumpet; or, which is the ſame time, the Churches Ten Perſecutions, till *Conſtantine's* time, with the *Arrian* Perſecutions afterwards, until Antichriſts forty two months were fulfilled, together wi h the Womans Wi derneſs condition, a time, times, and half a time, *Rev.* 12. and the Contemporarie two Witneſſes propheſying in ſackcloth 1260 dayes, *Rev.* 11. and from thence through the ſeven Vials at the end of the *Armageddon* Battel, *Rev.* 19. 11. even to the beginning of the thou ſand years, *Rev.* 20.

See *Irenic.* pag. 27, 28, &c.

Thirdly, For the general temper and quality of the *Roman* Monarchy, and the actings thereof ſuitable to its nature. Firſt, the nature of it is deſcribed in the great Image, to be of Iron, ſtrong and durable, to the feet and toes, wherewith a weakneſs of Myrie Clay was mixed in the Popes time, chap. 2. where (ver. 40.) the uſe of it is expreſſed, namely, that it ſhould break and bruiſe all the other in pieces.

Again, chap. 7. whereas the three preceding Kingdoms are ſet forth by ſeveral Beaſts; firſt, the *Caldean* by its Lyon-like ſtrength, and by its proud high-ſoaring Eagles wings, before they were pluckt, and it made to ſtand on the feet as a man, v. 4. *2dly*, The *Perſian* by a ravenous devouring Bear, with three ribs in the mouth, of *Babylon*, *Media* and *Perſia*, ver. 5. *3dly*, The *Grecian* by a Leopard, ſwift to ſnatch the prey; with four wings upon the back, and four heads, under which it ſhould afterwards rule, v. 6. But the *4th*, *viz.* the *Roman* Monarchy, *Daniel* ſaw in the night Viſions, a Monſtrous, Myſterious Beaſt, divers from all others; it was exceeding dreadful, terrible and ſtrong, and it had great Iron teeth, and devoured, and brake in pieces, and ſtamped the reſidue in pieces with the feet; wherein is compriſed the ſeven Heads of Government, *Rev.* 17. with the Nayles of Braſs (the Senate) deſtroyed by the Fourth Trumpet, *Rev.* 8. all of them before the *8th*, which was alſo of the *7th*, and adjoineth that to them, as the feet, wherewith it at laſt ſtampe d, and that together with the ten Horns, as the toes of the feet, whereby the Body is enabled to walk upright, ſaying in the end of the *7th* v. And it had ten Horns, wherewith to puſh and ſubdue, and wherein the ſtrength and power of its ſo doing did conſiſt; by which ten Horns, ſeem not onely to be underſtood the ten crowned Kings that gave

gave their power to the beaſt, as *Rev.* 17. but all ſuch tens wherein the *Roman* Power before conſiſted, as that *Decem-virate*, till the Twelve Tables of their Laws were compoſed, the *Decuriones*, or Commanders of Tens, ten of which were put under the *Roman* Centurions, conſiſting of Ten times ten, and ſo of all greater numbers of Ten; and the Ten Provinces, before they were crowned Horns, and all *Roman* Power under the number of Ten, as in their ſtories is obſervable; of which it might be ſaid it had ten Horns. And it is obſervable, that *Daniel* ch. 2. 34, 41, 42, 43. deſcribes it, that the feet and toes thereof were mixed with Myrie Clay; which are the ſame with the ten Horns crowned in the Popes time, which had much weakneſs in them, and could not mix themſelves with the Seed of men; and they were ſo diſtinguiſhed from ſuch former ſtrength of the *Romans*, in that they were the laſt and the loweſt part in that Image to help (as was ſaid) for a time to make that Beaſt ſtand, or go on the feet, as the ten toes thereof, though mixed with Myrie Clay; and with theſe ten Horns or Toes, the little Horn which *Daniel* obſerved, came up amongſt them, or behind them, at one hour with them, as is explained *Rev.* 17. before whom there were three of the firſt Horns plucked up by the Roots, *viz.* ſaith Mr. *Mede*, the *Lumbards*, *Franks* and *Greeks*; which Horn had eyes as a man, and a mouth ſpeaking great things; and that, ſaith *Dan.* chap. 7. 25. againſt the Moſt High [*by blaſphemies and wicked errors*] and did think to change times and laws, and have the Saints given into his hands for a time, times, and the dividing of a time, or 42 months, *Rev.* 13. *Dan.* 12. 6.

Again in chap. 11. v. 36. *Daniel* deſcribes the proud Uſurpation, Blaſphemy and Tyranny of the *Roman* Monarchy, before Antichriſts time, and in his time, v. 37, 38, 39. he more eſpecially ſpeaks of his neglect of the true God, and his Inſtitution of Marriage, with all his errors in both reſpects, with his Pride, Idolatry, and falſe Worſhip, his wicked Uſurpations and Perſecutions, to advance his Creatures to honor his Breaden God, and do all for the advancing of his Worldly deſigns, and outward glory.

Now in all theſe deſcriptions of the nature and qualities of the *Roman* Monarchy, both from its riſe under the firſt Heads of Government by Kings, Conſuls, Tribunes, Decemvires, Dictators, *Cæſars*, five of which were paſſed in a few years; but even in them, and more in the two longeſt and laſt, have thoſe qualities deciphered in general, been very obſervable in their ſtrength, pride, blaſphemy, tyranny, idolatry, perſecution of *Jews* and Gentiles, and actings againſt the God of gods, as was hinted before in the *Abridgment*, but might largely out of the Stories of them, be ſet forth both from Heathen and Chriſtian Writers,

before and since the *Revelation* was given by Jesus Christ; but chiefly, since their doings have been recorded by the Evangelists in the Gospels, and the Apostles in all the New-Testament; and above all, in Christs infallible Prophesies concerning the Affairs of the *Roman* Monarchy in the greatest part of the Book of *Revelations*; for after the *Romans* were at their height under the Emperors, besides their Tyranny over the known parts of the world; what persecutions were raised by their Emperors against the primative Christians, executed in such Savage and inexpressible tortures all along in the primative times under most of the Seals, those ages that suffered under them, have had sad experience, which hath since under the Trumpets procured that wrath of God upon the Empire both East and West, that hath long since extinguished the Power and Authority of the *Roman* Emperours. And though since that *Roman* Antichrist the Pope, of the same fierce, tyrannous and wicked nature and qualities, by the Dragons Assignment did wind himself subtilly into their place, under a Christian Visor to set up his new formed Idolatry; yet he hath shewed himself their Successor in his kind, in their wicked and abominable proceedings, as well as in place, as the large Comments witness, that have been made by his persecutions, as the Writers of them testifie, according to what our Saviour foreshewed, *Rev.* 13, & 17. of the Popes making War with the Saints, and the Whores drunkenness with their blood, and making the World, and the Kings of the Earth drunk with the Cup of her spiritual Fornications, and bewitching them with her Sorceries in such an evident manner, as that the Mysteries of her iniquities are now in large Characters so legible to the whole Christian World, and have been many ages, that as the Prophets Visions of old, who so runneth may read them; and that in the long continued series of many hundreds of years past, and which makes the horrid wickedness of these Antichristians so much the more abominable, that under the Name of Christ, they have all along fought against Christ, while such horrid wickednesses of all sorts have been varnished over with pretences of Christianity, Piety and Charity, whereby they are the more ripened for heavier Judgments than fell upon their Heathenish Predecessors, which could not be guilty of their hypocrisie and fighting against God and Christ in his Saints, in so abundant clearness of light, against all conviction of Conscience; so that whether we consider the nature and quality of the *Roman* Monarchy in general, or their several Heads, passing in order to Antichrists (the Popes) forty two Months, and weigh their actings and proceedings accordingly, (as in large Volumes might be made evident) the descriptions of them are so natural, which *Daniel* by the Spirit of Prophesie set down afore-hand

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of them, as we say, [*non omnis vno similius*] nothing is more like then what their doings have proved them to be, as all the Orders of times under the former Heads of the *Roman* Monarchy, from the first Seals, to the end of the *Armageddon* Battel, *Rev.* 19. 11. both have for the time by-past, and will for what remains, according to Gods Word, abundantly make evident through all those Ages. See Iren. p. 27, 28, &c.

Fourthly, Pass we then to the Fourth Head considerable in the *Roman* Monarchy, and that is the several States and Parts of it: Many of these indeed are not so evident from *Daniel*, being (as Mr. *Mede* observes) set down by him but in *imagine confusa*, and not *secundum series rerum gerendarum*, as they are by Christ in the *Revelation*; yet the greatest things to be fulfilled after the *Revelations* took place, which did concern the Christian churches since, and present, under this consideration of the States and parts of the *Roman* Empire, are since the division thereof into the East and West, whereof we have these distinct informations, that the Pope arising with the ten Kings at one hour, *Rev.* 17. are particularly decyphered *Dan.* 7. 8. where the wicked little Horn is observed by *Daniel* to arise among the other ten; before whom three of the first horns (as was shewed) were pluckt up by the roots; in which Horn were eyes like a man, and a mouth speaking great things; and v. 25. against the Most High; and shall wear out the Saints of the Most High, and shall think to change Times and Laws, and that the Saints should be given into his hand for a time, times, and the dividing of a time, by Christ plainly expounded, which the fulfilling of it hath plainly manifested to have been acted in the Western Empire many hundred years past, of which chap. 2. of the feet and toes of the Image, mixed with Myrie clay, *Daniel* likewise speaketh, and of the Pope, and his scattering the Power of the holy people a time, times, and the dividing of a time, ch. 12. 6. and what we observed to be spoken of him, chap. 11. 37, 38, 39. the like we have of the other part and state of the *Roman* Empire in the East, when God raised those two Wo-Trumpets of *Mahumetans*, the *Saracens* and *Turks*, that by degrees first in the time of the holy War (so called) so pushed in the Eastern Empire; and since the second Wo Trumpet by the Turks, hath so utterly cast it down, that nothing remains of it to the last Head, now onely confin'd to the West, and these Parts and States of it are manifestly explain'd in *Rev.* 9 and *Rev.* 13. and 17. chap. and many other places.

Fifthly, It remains that we observe what *Daniel* informs us of the extent and largeness of the *Roman* Monarchy, which (as he observed) had the strength of Iron to beat in pieces all other Metals, chap. 2. and that of all the Beasts it was most dreadful, terrible and strange, chap. 7. 7.

and had teeth of Iron, and nails of Braſs, to devour the whole earth, and tear it down, and break it in pieces; ſo it hath appeared in actions accordingly, as in part was ſhewed in the *Abridgment*, and Stories may at large manifeſt, till it grew to its height in *Auguſtus* his time, when he Decreed ἀπογραφεσθαι πᾶσαν τὴν οἰκουμένην, That all the world ſhould be taxed by his Authority, that is, ſo far as his power extended, and as far, in a manner, as we read the Apoſtles went their circuits in publiſhing the Goſpel to Jews or Gentiles. And as the former Monarchies ſubduing thoſe they ſucceeded, entred upon their Dominions, and joined them to their own, as the *Perſian* Bear had the three Ribs of *Babylon*, *Media* and *Perſia*, in his mouth; ſo the *Grecian* much of the *Perſian*, together with its own; though many Limbs and Parts remained of them after their greateſt breakings, as *Daniel* alſo ſpeaketh, their Lives were prolonged for a time and ſeaſon, chap. 17. 12. So when the *Roman*, of all others the ſtrongeſt, terribleſt and fierceſt, came upon the Stage to act its part, beſides its own nature ſo rapacious and cruel, it had advantage after all, to make uſe of all the broken parts of the former Three, above any before it; and therefore ſo proudly and cruelly triumphed over their ruinous ſtates on all parts, on Eaſt, and South, and North, and after, and above all, extended its Dominions very far in the Weſt likewiſe, even *ad toto divisos Orbe Britannos*, to theſe furtheſt known *Britiſh* Iſlands, and in thoſe known parts of the World of *Aſia*, *Africa* and *Europe*, was the ſpreading of the Goſpel by the Apoſtles, in ſo many Countreys mentioned in their Writings, whoſe boundary ſhewed them to be the *Roman* Empire (in a manner) and the encouraging alſo afterward the profeſſion thereof in Eaſt and Weſt, by *Conſtantine* the Great, when he threw down Idolatry, and ſet up, and encouraged Chriſtianity in all the Empire. And this alſo is further manifeſt by what hath been ſince taken away by the Saracens and Turks after his time, from thoſe *Roman* Dominions; beſides the conſiderations of thoſe many Conqueſts the *Romans* obtained, till they came to the height, about our Saviours life-time, (as in the *Abridgment* in part is ſet down) whence it is manifeſt upon all the ſaid conſiderations, that the *Roman* Monarchy was of the largeſt extent of all the other, and therefore by that Emperors command, the whole World was ſaid to be taxed. The *Roman* Empire for its largeneſs then containing (in ſome ſort) the known habitable World, or which none could withſtand; which *Daniels* former expreſſions do eminently foreſhew, and even of the Pope, *Rev.* 13. it was ſaid the World wondered after the Beaſt, and who is able to make war with him? But when the Dragon himſelf ſate in that ſeat, with his ſeven Heads, and ten Horns of Paganiſh Perſecutions, with ſuch ample

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Dominions before the Popes time. How much more might it have been ſaid, The whole world wondred after the Dragon, and who was able to make war with him? had not Chriſt himſelf in the firſt Seal, undertaken that encounter, and ſet him his line, how far he ſhould go, and his limits of time under the ſixth Seal, when his term ſhould end, by caſting him from his Heaven of Paganiſh Worſhip, to the Earth, *Rev.* 6. later end.

Sixthly, And ſo we proceed to the laſt ſtep, or period of our Parallel of *Daniels* Propheſie, and the Book of *Revelations*, as reſpecting what they ſay jointly of the end, ruine and deſtruction of the *Roman* Monarchy; and firſt for the ruine of the Beaſt, chap. 7. 9. the Ancient of Dayes is ſaid to have the Judgment ſet, and that with a fiery Throne, with Wheels of burning fire; and to that end a ſtream of fire iſſued and came forth from before him, and for the execution of the Judgment thoſe thouſands miniſtred unto him, and ten thouſand times ten thouſand ſtood before him; and the Books were opened, and the firſt part of the execution, and the ſpecial occaſions thereof, ſeems to be upon the provocation of the Beaſt, ver. 11. becauſe of the great words which the Horn ſpake; which execution is done firſt upon the Beaſt, to ſlay him, and deſtroy his body with the burning flame; and ſo again ver. 26. the end of the Judgment is declared to be, to take away the Dominion of the Beaſt, to conſume and deſtroy it unto the end. And *Daniel* then further ſaw, ver. 13. one coming in the clouds of Heaven like the Son of man, the ſame which *Rev.* 1. 7. is ſaid to come with clouds, and every eye ſhall ſee him, and they alſo that pierced him; with [*Even ſo, Amen*] added; ſhewing then, that promiſed Mercy is then to be fulfilled to the Jews, *Zac.* 12. 10. That they ſhall then mourn with penitent contrition, though many others with woful lamentation at that time; and unto this was the glorious deſcription of the *Alpha* and *Omega*; the ſaid Son of Man ſet before him, who at the finiſhing of the things of this Book, ſaith, he comes quickly; and of this coming of Chriſt, ſpeaks the Apoſtle *Paul*, 2 *Theſſ.* 1. 7. *When the Lord Jeſus ſhall be revealed from Heaven with his mighty Angels in flaming fire, taking vengeance on them that know not God, and that obey not the Goſpel of our Lord Jeſus Chriſt, who ſhall be puniſhed with everlaſting deſtruction from the preſence of the Lord, and from the glory of his power*; when on the other hand, *he ſhall be admired of his Saints, and glorified in all them that believe*: And in the next Chapter, ver. 3, 4. he deſcribes the man of ſin, againſt whoſe wickedneſs, the Apoſtle ſhews (with *Daniel*) he will [illegible]ially be revealed; whom (ſaith he) ver. 5. *the Lord ſhall deſtr[illegible] the appearance of his coming*; and in like manner when that

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King of Kings, with his Armies in the *Armageddon* Battel, *Rev.* 19. 11. cometh against the Beast and his Armies; and then takes the Beast and the false Prophet, they are both said to be cast alive into a Lake of fire and brimstone; thereby describing the Hellish destruction that then will fall upon that *Roman* Monarchy for ever. Now as the *Roman* Monarchy, the strongest and fiercest, and of much the longest continuance, hath been the most wicked, having attempted by abominable Idolatries, Blasphemies, and unheard of cruelties in their persecutions, so highly against Christ and his Saints, in those ten most barbarous Persecutions, notwithstanding all the light tendered in their Dominions by the Preaching of Christ himself, and his Apostles, whom they likewise had rejected, persecuted and killed, for the most part; and so all along the primitive times buried their power, to extinguish the Christian Religion, until God raised up *Constantine* the Great, to put a period to their Paganish proceedings, in that dreadful manner that the wrath of the Lamb, as it is said, was executed upon them, that is, for the terribleness of it resembled to the day of Judgment, as is largely set down under the sixth Seal, *Rev.* 6. latter end: But when upon the taking away of the Successions of those Heathenish Persecutors, the afterwards Apostatical Church of *Rome* did become Antichristian, though the extent of their power hath been lessened, yet their wickedness, so far as they then could reach, hath been many wayes greater, and more notorious, and that for a longer time after their former owning of the Truth, and again revolting from it, and even perverting it to their own and others ruine in such a mysterious, contrived Hellish Apostasie, by such Artifice of bloody cruelty and wickedness, so monstrously executed above their Paganish Predecessors, so many hundred years together, by their long holding out the Cup of Spiritual Abominations by *Mystery Babylon* the great, the Mother of Harlots and Abominations of the Earth, who by how much more she hath taken pleasure in her wickedness, so much more torment shall be given her, *Rev.* 18. 7. But besides the last fiery destruction of the whole Monarchy, by the fiery streams, *Dan.* 7. there is a further dreadful description of that Wrath and Judgment, *Dan.* 12. 1. at the time when *Michael* shall stand up for *Daniels* people, and when his people shall be delivered, which shall be such a time of trouble as never was since there was a Nation; whereof *Babylon* must have her portion; for both *Gog* and *Magog*, that is, *Turk* and *Pope*, whose destruction was revealed to *Ezekiel*, chap. 38, 39. to precede the said deliverance promised, chap. 37. and building of the New *Jerusalem*, chap. 40. to the end of the Book; whose Name is *Jehovah Shammah*, the Lord is there, appears to be the same with that *Jerusalem* coming down out of Heaven

Heaven from God, *Rev.* 21. when the Tabernacle of God will be with men, when the Lamb will be the light of that City, ver. 23. after the *Armageddon* battel was ended, *Rev.* 19. 11, to the end; and that the *Turk* and *Pope* are meant in *Ezek.* 38, 39. may appear by many paſſages, ſome whereof we may point out by the way, as chap. 38. 8. it is ſaid of *Gog*, That he ſhall come into the Land that is brought back from the Sword, and gathered out of many people, againſt the Mountains of *Iſrael*, which have been always waſt for ſo very long a time; and yet (he ſaith) being brought out of the Nations, they ſhall dwell ſafely all of them. Again it is ſaid, He ſhall come out, and many people with him, out of the North parts, and that in the latter days, ver. 16. with many other notes decyphering the *Turk*, as *Daniel* alſo did, chap. 11. 44, 45. And for *Magog* the *Pope*, (ſaith he alſo) chap. 39. 6. *I will ſend a fire on Magog, and amongſt them that dwell carelesly in the Iſles*, (as the *Jews* reckoned ſuch remote parts under the Name of the Iſles) and then he adds, *They ſhall know that I am the Lord*; namely, to their coſt at the Beaſts deſtruction, more fully ſet forth in the New-Teſtament, as was ſhewed before; and then in the next Chapter the Prophet adjoins the glorious City, whoſe Name ſhould be *Jehovah Shammah*, the Lord is there; and to this likewiſe agrees that Propheſie of *Joel*, chap. 3. 12. when God will bring again the captivity of *Judah* and *Jeruſalem*, and as follows, with all *Iſrael*; when he will ſo dreadfully viſit the World, as *Joel* 2. 30, 31, 32. *Joel* 3. 1, 2, &c. as in a great part of that chapter ſetting forth the gathering to the *Armageddon* Battel; and Gods Judgments on them there, may be evident, as *Rev.* 16, 18, & 19. chapters; whereupon the happy eſtate of the *Jewiſh* Church (with others) is deſcribed, when the Lord ſhall dwel among them. Conſider theſe particulars in the laſt of *Joel*, and as they are explained in the *Revelation* of Jeſus Chriſt; ſo alſo *Rev.* 11. 15, 15, 17. Now that the time of the accompliſhment of that terrible laſt deſtruction of the *Roman* Monarchy doth near approach, beſides many former conjectures of many Learned Authors, as Mr. *Brightmans*, Dr. *Alſteds*, Mr. *Medes*, Mr. *Parkers*, and other accounts, which upon ſundry grounds they drew to ſome nearneſs to what we ſhall briefly ſet down, as Dr. *Homes* in his *Dawning of the Day-Star*, Lib. 7. judiciouſly explaineth them, and as daily more and more by Gods Mercy towards his people, is like to be diſcovered of the clearneſs of ſuch myſteries concerning theſe laſt days. We ſhall, I ſay, only add four concurring computations of Scripture, of the time which may bring the laſt deſtruction of Antichriſt, at the appearing of Chriſts coming, (as 2 *Theſ.* 2. 8.) to be nearer then their former accounts riſe unto.

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Not here to insist upon some late Authors computations, vvho have brought the accounts of the last things nearer than the former, *viz.* Concerning the Appearance of Christ to be at, or about *Ann. Dom.* 1700; whose grounds, because I know not what they are, I shall here say no more of them. But I find four computations of holy Scriptures tending to such purposes: First, two of the Old-Testament, respecting the end of the *Jews* Bondage, *Dan.* 8. and *Dan.* 12. ch. Secondly, two in the New-Testament, for the use of the *Gentile* Christians, holding out first the ruine both general and compleat, of the great Mystical Oppressor of the two Sack-cloath Prophesiers, and the contemporary Saints with them, till then, namely, of the Pope, *Rev.* 11. and 13, & 16. The other the ruine of the Great Tyrant over the *Jews*, and *Antichristians* too, *Rev.* 9. namely, the *Turk*, though not over them alone, but over the ourward man of the 444000 sealed ones, *Rev.* 7. in the East, who after his day, hour, month and year, or 396 years, to destroy the third part of men, must come to his end, when none shall help him, as *Rev.* 11. 45. (very probably) at, or about the same time. Which two Ends, namely, the ruine of Christs Enemies, and the deliverance of his people, *Dan.* 12. 1. are the joint work of such Christs personal Appearance (then) as afterward by the goodness of God may more fully appear.

See plain Discov. after the Parallels.

And though the concurrence of the said four Periods, seemed strange at my first apprehensions of them; yet upon serious consideration since, I have found them exceeding probably to point out unto us the meaning of Gods Spirit therein, (in a latitude at least;) and let all serious Christians beware of slighting of them. It had been a very remarkable thing, if four such Numbers had so concurred onely at one period, had the holy Ghost done no more; since it was his own Divine Work so to set them down, and especially, having such distinct *Epochaes*, or beginnings, many hundred of years distant; but when he hath expresly, and remarkably too, caused the Context to speak much to the like purpose, we are to take notice more groundedly of such hints of Gods own giving, or rather Divine Foundations of such kind of Truths respecting his own times and seasons; which as they are always both for discovery and execution too, in his own power; yet in what degrees he pleases, he useth to make them known unto his servants in several ages, as in his wise counsel is best and most seasonable (many times) to stir up his servants to Christian watchfulness and obedience. I shall therefore endeavour as briefly and clearly as God shall enable me, to set them down for the use of faithful Christians, and so leave them, onely adding my prayers for them, first to beware of that slight overlooking of such Gods Warnings, as I find too many too apt to do.

do. Secondly, That they may really endeavour to make their due improvements of them; to which purposes we may (if God will) afford some brief hints at least, by reason of many present restraints from enlarging, as judicious persons will easily apprehend.

See plain Discov. after the Paral. in 9. uses of such Doctrines once for all in writing, to be enlarged in Discourses, &c. for the benefit of all sorts.

First then, to speak something more particularly concerning the 2300 days, *Dan.* 8. in the Original Evening-mornings, which may as well, yea, better appear, (as I doubt not after is manifest) to be intended for so many natural days, whereby we are prophetically to understand so many dayes of years (as is usual in this kind) allowing an Evening and Morning to every day, rather than to put them (as some seem to do) for half the time: And they evidently appear from divers passages in the Context, to have a further intention, than to be limited to the wicked Tyranny of *Antiochus Epiphanes*, or about his time, (which before in the *Abridgment* we made mention of) which evil time (happily) might be typical of the long dispersion, and miserable bondage of both *Jews* and *Israelites* through all their whole captivity, [that is, from the time that the captivity of both took place] to wit, from *Nebuchadnezzars* beginning of the seventy years of his Kingdoms Tyranny over that captivated people, *Anno Mundi* 3398. and through a great part of the *Persian* Monarchy, to the beginning of *Daniels* Weeks, *Anno Mundi* 3549. which was 80 years more; which with the former 70 of the *Babylonian* captivity, amount to 150 years thus reckoned; *Cambyses* with the *Magi*, 8 years; *Darius Histaspis* 34, *Xerxes* 20, *Artaxerxes Longimanus*, current 20, not compleat; which with some other deductings of one year, makes in Chronology 80 years, from *Cyrus* his taking of *Babylon*, *Ann. Mundi.* 3469, to the beginning of *Daniels* Weeks, *An.* 3549. when the Decree to build *Jerusalem*, not the Temple, (that being built before that time) was set forth, as *Neh.* 9. 25. in the 20*th* year of *Artaxerxes Longimanus*, as *Neh.* 1. 2, 4. and 2. 1, 2, 3, *&c.* unto which, if we add the 490 in *Daniels* Weeks, extending 34 years after Christs Birth [besides the last half Week after his death] in both which, namely 150, and 490, are contained 640 years, where by the way, take those 34 years from Christs ascention, and add them to this present *Anno Dom.* 1666. (and according to what is observable from our four Scriptural Numbers, respecting both *Jews* and *Gentiles*) they reach just to 1700, and so there will be 1666 years from Christs ascending, to his descending the second time of his coming, when will be the final ruine of the Beast, (by the said numbers, and as far as we can guess by the Series of *Daniel* and *Revelation*) (which seems remarkable in the wonderful Numberers Accounts, *&c.*) according as the Angel told the Disciples when he was taken by the Clouds out of their sight.

Acts 1. 11, 12. that he ſhould ſo come again, and not onely in the clouds of Heaven, *Rev.* 1. 7. but probably then alſo his feet may ſtand again on *Mount Olivet* to fulfil that Prophecie *Zach.* 14. 4. when the great things there ſpoken of largely, may be fulfilled, and the Nation of the *Jews* born in a day, *Eſ.* 66. 8. *Zac.* 3. 9.

Now that the whole time from the beginning of the compleat captivity of all the twelve Tribes, at the carrying of the two laſt Tribes to *Babylon*, was the time thenceforward to be meaſured out by the 2300 years, *Dan.* 8. 14. may appear evident from the context, thus, as is further explained in ver. 17, and 19. and conſidered with the former; and that both (firſt) for the matter or things held out in the Viſion. Secondly, For the time of it, and that in two reſpects; 1. For continuance thereof 2300 years. 2*dly*, Of the determination of the period thereof, at the laſt end of the indignation the end ſhall be; and for the matter of the Viſion, that is ſet forth, ver. 14. upon a queſtion of one Saint to another, *How long?* concerning the daily Sacrifice, and the tranſgreſſion of deſolation, or making deſolate, (as the *Hebrew* word denotes) to give both the Sanctuary and the Hoſt to be trodden under foot. And further, in reſpect of the time both for the continuance and period thereof (as was obſerved) there is further added, *what ſhall then be done?* ver. 14. Then ſhall the Sanctuary be cleanſed, (*Hebr.* juſtified;) as if it was ſaid, The purpoſe of all before ſet forth formerly in the Sanctuary, will then be made evident, when the myſtery of God will be finiſhed. And afterwards one in the appearance of a man (which it ſeems was Chriſt) ſpake unto the Angel *Gabriel* to make *Daniel* underſtand the Viſion, as *Rev.* 10. 7. to wit, when the period thereof ſhould be; which firſt he ſaith, ver. 17. it ſhall be at the time of the end; and ver. 19. he ſaith further, it ſhall be at the laſt end of the indignation, which is again ſpoken of, and further explained, chap. 11. 36. and alſo comparing v. 40. of that 11*th* chap. with chap. 12. 4, 9. and with theſe three laſt Verſes, compare the laſt ver. of ch. 12. when *Daniel* ſhall ſtand up in his lot. And although the two Tribes, to fulfil Gods promiſe, were ſent back in part from *Babylon* after ſeventy years; yet never were thoſe two of *Judah*, or the ten Tribes of *Iſrael*, in any great meaſure comparatively to the whole, either any long time freed from their bondage and oppreſſions, or had free Governors, not tributary or ſubordinate unto others; and what multitudes of them remained in the 127 Provinces of the *Perſian* Dominions, not much above 70 years afterwards, in the time of *Ahaſuerus* (who is probably conceived to be *Artaxerxes Longimanus*) from whom the Decree came to build *Jeruſalem* (as we ſhewed from *Dan.* 9. 25.) Beſides, they wanted the Ark where God formerly manifeſted his preſence

ſence with them, and his pleaſure to them, with many excellencies they formerly had; yet God was pleaſed to uphold that unworthy people in their low condition divers hundreds of years, until the Tyranny of three great Oppreſſors, *viz.* the *Perſians*, *Greeks* and *Romans*, till his time of *Shiloh* his coming, when that bleſſed promiſed Seed of the Woman, that Seed of *Abraham*, *Iſaac* and *Jacob*, in whom all Nations ſhould be bleſſed; that off-ſpring of *David* according to the fleſh, ſhould take our nature upon him from a pure Virgin, being conceived by the Holy Ghoſt, and in all other particulars foretold and promiſed to be the Great Meſſiah, at that appointed time to come and take upon him ſo wonderfully and holily the humane nature, that he might therein fulfil all righteouſneſs, make attonement for iniquity, and bring in everlaſting righteouſneſs, *&c.* *Dan.* 9.24. And becauſe neither *Mercies* nor *Puniſhments* wrought in any ſuitable meaſure upon thoſe that were reduced; but rather they grew for the moſt part worſe and worſe, and did but more fill up the meaſure of their wickedneſs, by abuſing of ſuch wonderful mercies from firſt to laſt, even ſo that they, with their Rulers, againſt all light and conviction, would joyn in killing that Lord of Life that ſo wonderfully came into, and lived in the World to ſave their ſouls; and therefore they have ſeemed almoſt ever ſince to have had ſo much a worſe Captivity and ſcattering throughout the World, and ſo much the more heavy wrath lying upon them, than before; and ſeem more like to be given up to a reprobate ſenſe, till the end of the Indignation, (as it is ſeveral times called, *Dan.* 8.19. and *Dan.* 11.36.) ſo that a more evident manifeſtation of the drift of this Viſion to reach to the laſt end of the indignation, (as will alſo be manifeſt in all the following Myſtical Numbers) and when the end ſhall be, and in the end, as Chap. 8. v. 19. laſt words. I ſay, a greater manifeſtation thereof than this, I know not how, where, or upon what ground we can in reaſon expect to find.

The Second is, from the years revealed to *Daniel* for the benefit of his own people the *Jews*, namely, The 1290 days of years, the Epocha whereof ſhould be from the time the publike daylie Sacrifice was laſt and moſt effectually taken away, and the Abomination of Deſolation ſet up, after our Saviour (*Jure*, by his death had put an end to it, being the Anti-type of all ſuch Sacrifice) it was again done providentially by many ſteps afterwards; and that not only at the great Deſolation by *Titus* and *Veſpatian*, but as we ſhewed in the Abridgment on *Dan.* 9.27. at ſeveral times afterwards, as by *Adrian* the Emperor, about 130 years after Chriſts birth. Again, by *Conſtantine* the Great, when he drave the *Jews* from *Mamre*, and ſet up a Temple for Chriſtians there: But moſt remarkable in *Julian* the Apoſtates time, when the wonderful hand of

God about 366, or as learned Dr. *Usher*, 363. ſhewed it ſelf in cauſing the *Jewiſh* publike Sacrifice, eſpecially at the Temple at *Jeruſalem*, efficaciouſly to ceaſe, even until there be an awakening of the *Jews* or *Iſraelites* to their Civil and Spiritual reſurrection, foreſhewed *Ezek.* 37. unto which ſaid *Epocha*, if we add the 1290 years, they will reach to 1656. about which time, or ſooner, relations were made by Travellers, of their private actings, by a ſecret character, ſending to their Brethren in many parts, upon ſome ſuppoſed deſign, probably conceived to be that in *Dan.* 11. 44, of their riſing to ſeek their Land, *&c.* the effect whereof we have had many times confirmed this year, 1665. So that from their beginning to look towards *Sion*, in hearkening after the tenders of Chriſts Grace (as by late information there ſeems to be hopes of in ſome meaſure) whereunto, if we add again the bleſſed time of Chriſts perfecting ſuch a work about the 1335*th* year after, which is 45 years more, *Dan.* 12. 11, 12. when *Dan.* 12. 1. *Michael* their Prince ſhould ſtand up for their full deliverance at the ruine of the *Turk*, in the end of chap. 11. So theſe and the late Authors computations agree together about *An. Dom.* 1700.

Thirdly, We may add another concurrent Account of the *Turks* time, in *Rev.* 9. who is reckoned the ſecond Wo-Trumpet upon the *Roman* Empire, whoſe hour, day, month and year, Mr. *Mede* ſums up to be 396 years, beginning ſoon after 1300, as Chronologers compute his beginning; ſo by that reckoning about 35 years from this 1665*th* year, his time will be out at, or about 1700.

Fourthly, The like reckoning may probably be made from the Popes riſe and ruine, and from the probable proceeding of the pouring out the Viols, and the killing and riſing of the Witneſſes.

Firſt, From the Popes riſe at one hour, with the ten crowned Horns, *Rev.* 17. about 406, as [*Excidium Antichriſti*] makes to appear very probable; and accordidgly his ruine likely eminently to begin about 1666. To which purpoſe further take notice, That Pope *Innocent* the firſt, at 406, or ſooner, (as ſome conceive) did not only challenge Appeals to be made to him from all Churches, *Secundum Patrum illorum inſtituta*, &c. upon a pretence of a Decree in the Council of *Nice*, which afterwards proved but a falſification, as divers Authors witneſs; but being Pope, ſaith *Helvic. An. Dom.* 402, alſo exalted himſelf above all that is called God, manifeſt by his Excommunicating the Emperor *Arcadius* in the Eaſt: *See Dan. Pareus in Medulla Hiſtoria Eccleſia Univerſal.* and the Eaſtern Churches with him. See *Roſſe* Hiſtory of the World, lib. 3. ch. 3.

He

He alſo is ſtoried to have obtained of *Honnorius* Emperor of the Weſt, an Exemption of the Clergy from the Civil Juriſdiction, making them a diſtinct Body with the Pope their Head, as the two Horned Beaſt, *Rev.* 13. as in reſpect of the ten crowned Horns that aroſe with him, he was the ten Horned Beaſt alſo; beſides many other badges to diſcover him both before, and about 406, and before in many things, as Idolatry in worſhipping Images, Saints and their Reliques, *&c.* See *Wolſius, Cent.* 4. forbidding Marriage, *Simſon Hiſt. Lib.* 4. *Cent.* 4. in 3d Councel of *Carthage. An.* (ſaith *Helvic.*) 396. *Siricius* (ſaith *Melanct.* on *Carion. Lib.* 3.) forbad the married Clergy to company with their Wives, elſe to be deprived of their Offices; abuſively citing St. *Paul's* words, *They that are in the fleſh, cannot pleaſe God:* About 398. With ſundry other Superſtitions and Traditions, which Hiſtories record then to be received and promoted by the Popes in thoſe times; ſhewing the Beaſt to be riſen at that time, whereof many Authors give large Evidence.

Secondly, From the pouring out of the Viols; the third whereof Mr. *Mede* conceived to be the Laws againſt the Popes Emiſſaries in Qu. *Elizabeths* days, with other like actings elſwhere; ſince which begun that 3*d*, 4*th* and 5*th*, are conceived to have paſſed in almoſt 100 years; and the 6*th* to be begun, both by drying up the Popes *Euphrates* of the *German* Emperors Dominions by the *Turk* lately; and thereby ſo preparing the way for the Kings of the Eaſt, the *Iſraelites* and *Jews*, as is now more then probable; and ſo to the Popes utter ruine, remains the time for gathering to the Battel of the great God, to be at the end of the 6*th* Viol, *Rev.* 16. which may probably be about the ſaid time, between 30 or 40 years.

Laſtly, The riſing of the Witneſſes will precede the falling of the tenth part of the Dition of the great City, wherein will be ſlain 7000 Names of men, at the Popes eminent beginning to fall.

Now with the Date of the Beaſts 42 Months, or the Womans time, times, and half a time in her wilderneſs condition, or the witneſſes 1260 years, will probably be thoſe great changes about 1666. which the Holy Ghoſt ſeems to make the ending term or number of the Beaſt, *Rev.* 13. the laſt ver. as *Belſhazzar's* Kingdom was ſaid to be numbred when it ended, *Dan.* 5. when Antichriſt will have probably accompliſhed to have ſcattered the power of the holy people the Saints; but then Chriſtian Churches both of *Jews* and *Gentiles*, will be able to ſtand up and maintain their open conflicts with both their great Adverſaries the *Turk* and *Pope*, the Myſtical Antichriſt, until Chriſts appearing, not improbable to be about the ſame time aforeſaid, (for ſome few years difference there is in the Computations of ye ars in Authors) concerning the laſt cauſings

causing of Sacrifice to cease in *Julians* time (as was observed) and of the time of the fixth Viol, the end whereof may happily be sooner felt of many, then known or believed, when the *7th* Viol will be poured out to fulfil that terrible destruction, which both Old and New-Testament (as was shewed) give witness unto. But all circumstances considered, it may seem very probable upon all these said accounts so concurring in a joint period, That the Great and Dreadful Day of the Lord, to the wicked World, approaches nigh, before which an *Elias* was to be sent to his ancient people of *Israel*, *Mal.* 4. 5. happily already come to the *Israelites* we now hear of, *&c.* Upon all which considerations it behoves all sorts of men wisely to weigh in the ballance of the Sanctuary both these and such like Scriptural Advertisements, and all other providential signs of the times; otherwise our manifold Warnings both from the Word and Providence, will make our Judgment the more heavy, and our neglect thereof will make us the more inexcusable; and wo be unto us if we unfaithfully go about to put off the evil day far from us, when God is about to bring it suddenly upon us: His Judgments begin now to appear terrible in the World, and he seems to begin his great Earth-qaake to come, when the Beasts eminent fall is to begin. Therefore let all the Inhabitants of the World learn righteousness, both righteousness of Justification, by the right knowledg and application of the Doctrine of Faith in Jesus Christ alone, as *Dan.* 12. 3. and righteousness of new obedience, being led by the Spirit of Sanctification, by the Rule of the Word, in the pathes of Holiness, Righteousness and Sobriety in their whole life and conversation, which are those Garments most needful at such times to be kept close to us, *Rev.* 16. 15. against these times wherein the storms of Gods wrath begin to arise upon the wicked world in these last of dayes.

And so we have done with the sixth and last Consideration, to wit, of the utter ruine and perdition of the *Roman* Kingdom, and all the broken Limbs of the other with it; whereunto the Monarchy of Christ is solely to succeed, in the next place to be considered.

Here onely let me add the Consideration of the proportioned Degrees of Gods proceedings against three sorts of men in three great revolutions of times, wherein partly he hath manifested, and partly he will manifest most eminently his wonderful Grace, since the old Worlds drowning by water, and *Sodom* and *Gomorrahs* destruction by fire, set forth for examples to all succeeding ages; and yet, for ought we find, they had not the like tenders of Grace that those since their destruction have had, and yet will have; First, Against the *Jews* at their last desolation and captivity. Secondly, Against Antichrist at his utter perdition. Thirdly,

ly, What his word declares ſhall be againſt that laſt *Gog* and *Magog*, at the worlds laſt deſtruction; (for theſe terms of *Gog* and *Magog*, are taken for the great, reſolved and implacable Enemies of Gods Church:) Firſt, The Nation of the *Jews* were brought near to God after all the twelve Tribes deliverance out of *Egypt*, and ſetling in *Canaaan*, enjoying above their Brethren, a peculiar nearneſs to God, more than any other people, a long time; having his Oracles, and Ordinances, and Meſſengers amongſt them, and many tokens of his gracious preſence with them, great things revealed to them, great things done for them, and long patience exerciſed towards them; but when they continued not onely unreformed, but obſtinate, that they ſet themſelves againſt God and his Meſſengers, in ſuch a notorious, rebellious manner, that there was no remedy, they were led Captive to *Babylon*; but yet with a gracious promiſe of returning again after 70 years. But afterwards, when neither Mercy nor Judgments did them good, but after all their wickedneſs and tranſgreſſions, they killed the Lord of Life, and perſecuted his Meſſengers that ſought to ſave their ſouls; ſuch an horrible deſolation befell them, as in all the world the like had not been heard. But 2*dly*, Since the *Romans* have rejected greater tenders of Grace, wherein both Chriſts and his Apoſtles both Preachings and Miracles, were performed, and whereby the *Jews* Deſolation was accompliſhed for reſiſting of Chriſt and his Goſpel, which after the wicked Example of the *Jews*, they have ſo rejected, deſpiſed, yea oppoſed and perſecuted both the Goſpel, and all that owned it, in ſuch bloody, cruel and ſavage manner, that the juſt wrath and vengeance of Almighty God, hath almoſt all along purſued them; but eſpecially it will appear in the utter ruine of the *Roman* Kingdom, at Antichriſts deſtruction, who hath of all others abuſed the greateſt, cleareſt and moſt glorious light of Goſpel-Grace, after his fore-fathers owning of it, and taking up a profeſſion thereof; yet after by his abominable Apoſtaſie, ſo wickedly to pervert ſuch precious Truth, and ſo many hundred years to proceed in ſuch abominable, helliſh practiſes of Atheiſm, Blaſphemy, Idolatry, with all varieties of VVickedneſs, Perſecution and Bloodſhed of the Saints, his laſt utter ruine will (according to the VVord) be ſo much the more terrible, by an immediate hand of Chriſt, by Fire and Sword, and otherways to make it ſo dreadful to all ſucceeding Generations, as is ſaid *Dan.* 12. 1. and *Ezek.* 38, 39. in reference both to him and the *Turk*, who hath likewiſe got ſo great a ſhare in the Empire, (where the falſe Prophet *Mahomet* is alſo ſet up) that it will be a time of trouble, ſuch as never was ſince there was a Nation; more fully again explained of the Pope, and (happily) that falſe Prophet too, *Rev.* 19. 11, to the end.

But

But 3*dly*, When the Hypocriſie of the laſt *Gog* and *Magog*, ſo long reſtrained by the wonderful Glory, and powerful Grace of Chriſt manifeſt, both before in the deſtruction of Antichriſt, and all along the thouſand years, not onely to all the Generations of the faithful, for the inward and outward man; but to the raiſed Saints, in ſo bleſſed and holy an Eſtate, continued that time on Earth all under that Univerſal Dominion of Chriſt and his Saints; yet notwithſtanding all reaſons and motives to the contrary, when at laſt by Satans ſeducement upon the advantage of the numerouſneſs of thoſe hypocritical ſlaves (formerly) to the Church, they ſhall ſo Atheiſtically, after all dare to break out into open Enmity and Hoſtility (probably to free themſelves from Chriſts and his Churches outward yoke) to think and attempt to compaſs the Camp of Saints from all the Quarters of the Earth, by the Conduct of the Devil, and even to beſiege (as it were) Heaven it ſelf upon Earth, the beloved City, it will be an Attempt ſo far beyond all parallel in the height of wickedneſs both of Men and Devils in the world, that the Vengeance of God will no longer ſuffer it to continue, nor them to have longer time further to attempt any other Evil in it; but both at once, or near together, ſhall be deſtroyed from the face of it, and ſent thence to their own place of torments, and thereupon the diſſolution of the world to enſue: Such VViſdom, Power, Holineſs, and Goodneſs of ſuch Gods great Proceedings in the world, the Sacred Scriptures ſeem clearly to hold out to be obſerved and improved by all men.

The

The Parallel of the Fifth Monarchy in *Daniel*, further Expounded in the Book of the *Revelation of Jesus Christ*. To which purpose we shall set down, *First*, Some Observations tending thereunto more indirectly and remotely. *Secondly*, We shall summarily and briefly adjoin the particular Branches most considerable in the Parallel between *Daniel* and the *Revelation*. *Thirdly*, We shall add some *Explications* and *Illustrations* of some most material things further to be considered therein, as God shall assist.

WHere (*First*) observe, That as the Antichristian Church is set forth by Forty two Months, according to the course of the Moon that rules in the dark night; So *Daniel* saith, chap. 2. 7. He saw the fourth Beast in the Night-Visions, wherein much mystery of iniquity was to be observed.

Secondly; Again observe, as Christ (*Rev.* 16. 15.) warns all men, That he will come as a Thief in the night: So *Daniel* (c. 7. 13.) saw in the Night-Visions, *The Son of Man come in the Clouds of Heaven.*

Thirdly, As the time of the Two Sack-cloth Prophets is described by 1260 days of years, *Rev.* 11. the day being the time of light and comfort; so the Saints (the Children of Light) are they to whom the Son of Righteousness, the true Light, gives the Kingdom to possess it for ever and ever, ver. 18. when the Beast and his Worshippers shall be cast into utter darkness.

Fourthly, As Christ makes known to his Saints, *That the Beast shall make war with them, and overcome them, and kill them temporally*, Rev. 13. So *Daniel* shews, that the time would ensue, that the Beast should be slain, and his Body destroyed, and given to the burning flame, *Dan.* 7. 11. *Rev.* 14.

Fifthly, As the Lambs Followers (*Rev.* 14.) are described to be such as loved not their lives unto death: So the Kingdom that belongs to

 them,

them, *Daniel* saith, shall not be destroyed, v. 14. but they shall possess it for ever and ever, v. 18.

Sixthly, As the Woman (the true Church) is nourished in the Wilderness a time, times, and half a time, *Rev.* 12. 14. that the Beasts tyranny and persecution might not destroy her, while her limited time of suffering lasted; so the Beast speaking great words against the Most High, and wearing out the Saints, is also limitted by the said time, times, and dividing of a time, chap. 7. 25. his great Power and abused Authority cannot lengthen his days.

Seventhly, As in *Dan.* ch. 2. many chief matters are set down of the times, nature, order or states, founder or setter up, continuance and prevalence of Christs glorious Kingdom on Earth, with the unlimited extent of it; so besides these, in chap. 7. is more remarkably described the manner of raising it, both remote, and more near, the Donation of the Founder thereof, with the Owner of it, namely, the Son of Man his Deputation of it to the Saints, together with power to judg and rule for him over the whole world; and in chap. 12. the particular time in order is described, of the second estate of it, which are all that *Daniel* speaks directly of it; only indirectly, are the continuance of the first estate of it, implyed chap. 9. 24, 26, 27. describing what shall be done towards the end of the seventy Weeks, when Christ should by his own Sacrifice of himself, cause the other (*jure*) to cease, and how he should confirm the Covenant with many; and after the people of the Prince, to wit, the *Romans*, should destroy the City about forty two years after: And then in general, sets down the time of its desolation, which our Saviour calls the fulfilling of the times of the *Gentiles*, *Luc*, 21. 24. which contains the first Estate of Christs Kingdom. Also it is again indirectly spoken of under the Popes wicked actings against it, in the said first state of it, by the *Roman* Monarchy, *Dan.* 11. 36, 37, 38, 39. So in the *Revelation*, what directly belongs to Christs glorious Kingdom upon Earth, is *Rev.* 11. 15. to the end, and chap. 19, 20, 21, 22. But indirectly, there are many things revealed, and seen, and promised, which refer to the New-*Jerusalem* that comes down from God out of Heaven for encouragements to the faithful sufferers in their successive times, all along set forth in that Book besides: Of which more afterwards. *Vide* Paper of *Dec.* 7. 1664. in the *Forerunner*, *p.* 36, 37, 38, 39.

Secondly, As to the second head briefly to be adjoined, we may both from *Daniel* and the Book of *Revelations*, jointly observe these particular branches most considerable.

First, The ordes and different states of that Kingdom distinguished by the Kingdom of Patience, and Kingdom of Power, called aptly by

Mr.

Mr. *Mede*, The Kingdom of the Stone, and the Kingdom of the Mountain, grounded upon *Dan.* 2. 34, 35. The first is deciphered under Christs riding conquering and to conquer, *Rev.* 6. through all the Seals and Trumpets, to the sounding of the seventh Trumpet, which contains the time of the first state; the Kingdom of Patience, or the Kingdom of the Stone set forth directly in all the Book of the *Revelation*, saving those last named chap. 11. and chap. 19, 20, 21, 22. wherein (as was shewed) is contained the second state of Christs Kingdom of Visible Power, or the Kingdom of the Mountain filling the whole Earth. Both these states *Daniel* sets down more largely: First, the first state (though indirectly) under the actings of the *Roman* Empire against the God of gods, and disregard of his Fathers God in the Emperors and Popes time, *Dan.* 11. 36, 37, 38, 39. and so of the actings of the Fourth Beast, with his wicked Horn, chap. 7. and a great part of the Iron Kingdom, with feet and toes of Iron and Clay, so long as they have been the Persecutors and Oppressors of Gods true Church; and the other state of it *Daniel* expresseth, when the Kingdom was given by the *Ancient of Dayes* to the Son of Man, chap. 7. 13, 14, to the end of that Chapter.

2*dly*, Again, for the beginning of the States of the said Kingdom; The beginning of the first was under the first Seal, *Rev.* 6. which was when Christ having all power given him in Heaven and in Earth, then gave Commission, *Matth.* 28. 18, 19, 20. to his Disciples and succeeding Ministers to preach the Gospel to all, promising to be with them to the end of the World, when he saith, *Rev.* 10. *Time* (namely, of the Beast and wicked Dominion) *should be no more*; which will be finished when the Beast shall be destroyed; which Kingdom will be perfected upon the beginning of the following state, namely, of the Kingdom of Power, or the Kingdom of the Mountain, then to succeed, as *Rev.* 20. and *Rev.* 11. which, as that of the Stone, was many hundred years in passing to this last state: So this shall never pass away, or be destroyed while the World continues, but shall at last be perfected in the Kingdom of Glory in Heaven for evermore, as that of Patience was perfected in the Kingdom of Power before. Now of the time of the beginning of the first, saith *Daniel*, chap. 2. 44. *In the dayes of those Kings shall the God of Heaven set up a Kingdom, &c.* and of the beginning of the Second, (chap. 7.) saith he again, v. 13, 14. *I saw the Son of man coming with the Clouds of Heaven, and unto him was given Dominion, and Glory, and a Kingdom, that all People, Nations and Languages should serve him, &c.* Of which more (by Gods assistance) afterwards.

3*dly*, We must especially observe how the first Session of the day of Judgment begins the said last state of Christs Kingdom, where the Judgment is said to be set, and the Books opened, at the destruction of the Beast; and upon that account, *Dan.* 7. 12. because of the great words which the Horn spake, ver. 9, 10, 11. will be executed by Christ at the *Armageddon* Battel, *Rev.* 19. 11. to the end, spoken of *Rev.* 16. And likewise another like Session of Judgment after the thousand years, we may again observe will (according as God hath appointed, and our Saviour declared) *Rev.* 20. 11, 13, *&c.* perfect the said Kingdom of the Mountain in glory, after the last *Gog* and *Magog* shall be destroyed, after the thousand years shall be ended; when also the Judgment will again be set, and the Books opened, which is proper only to the Judgment of the great Day (as St. *Jude* calls it;) and why should it seem strange that Christ should have such a great Day to judg and rule in over all creatures, as he is Mediator, whilst the Kingdom which the *Ancient of Days* gave him, shall remain in his hand, when *Antichrist* had his Day of before? And not to speak of the days of Captivities of the *Jews*, or of 1260 years their forty years in the Wilderness, *Heb.* 4. St. *Peter* reckons Eternity under the name of a day, 1 *Pet.* 3. last; ἡ ἡμέρα κύριος (as in the Original:) So that upon many considerations, Mr. *Mede* might well reckon all that time from Christs coming with clouds, *Dan.* 7. 13. of which *Rev.* 1. 7. and *Rev.* 19. 11, *&c.* to the last Sessions end, under the title of the Day of Judgment; wherein first, at the destruction of Antichrist, when he destroys the quick with visible, temporal judgment, and rewards his Servants the Prophets, and his Saints, and all that fear his Name both small and great, in their order, *Rev.* 11. 18. and *Rev.* 20. 4, 5. when likewise *Daniel* sheweth, the Saints shall take the Kingdom (being then given to them) and possess it for ever (to the Worlds end) as Christ then will receive it of his Father, to give it to them, ver. 13. yet they shall rule for him, ver. 27. all that time, in all Nations under the whole Heaven.

4*thly*, In the next place the God of Heaven is said to be first the Founder of Christs Kingdom in the whole of it, under both states of the Stone and Mountain, of Patience and Power, chap. 2. 44. *In the dayes of those Kings the God of Heaven shall set up a Kingdom that shall never be destroyed, &c.* And also he is said to be the Doner or Giver of it to Christ his Son, chap. 7. 9, 13, 14. So likewise *Rev.* 5. Christ hath not onely the *Revelation* given to him from God the Father, to open and make known the same to his Church; but the Lamb hath Riches, and Honour, and Power, and Wisdom, and Strength, *&c.* to execute and fulfil all things contained therein, ver. 12, 13. which he himself declared

before

before his ascention, *Matt.* 28. 18, 19, 20. his Commission from the Father enables him to fulfil the contents of that Book in both states of that Kingdom, in order from the beginning of the first Seal, chap. 6. when he sent out his Apostles, as before, *Matt.* 28. to, and in his 1000. years reign on Earth, *Rev.* 20. 4. *Rev.* 5. 10.

5thly, So likewise for the extent of his Kingdom under both States: In the first state it is large without restrainr, unto *Jews* or *Gentiles*, *Greeks* or *Barbarians*, in respect of the tender of it, *Go preach the Gospel to every creature*, Mar. 16. 15. *Go preach the Gospel to all Nations*, Matt. 28. 19. As *Augustus Cæsar* would have all the World taxed; so Christs riding on the white Horse hath the same bounds, *Rev.* 6. No doubt *their sound went into all the world, and their words to the end of the earth*, saith the Apostle, *Rom.* 10. 18. So *Dan.* 2. 24. It shall never be destroyed, but shall break in pieces all those Kingdoms, and extend sometimes very largely in the Empire, and at one time or other all over the known World.

But the other state of the Kingdom of the Mountain, is not onely unlimited in the tender of it, but also boundless in the extent of it over all the whole Earth, as an huge Mountain it fills the whole Earth, *Dan.* 2. 35. and ch. 7. 13, 14. *To the Son of Man was given Dominion, and Glory, and a Kingdom, that all People, Nations and Languages should serve him*; and his Deputies, the Saints, take the Kingdom, ver. 18. and that which was the greatness of the Kingdom, under the whole Heaven, v. 27. and then all Dominions shall serve and obey him. So *Rev.* 20. 4. the Saints reigned with Christ a thousand years, and the representative Church exult assuredly, That they shall reign upon Earth, *Rev.* 5. 10. and *Rev.* 11. 15. *The Kingdoms of the World are become the Kingdoms of our God and of his Christ, &c.*

6thly, Again, for the nature of this Kingdom, although the first state of it, being mostly invisible, and therefore in the outward aspect for the most part despised, neglected, yea opposed by the men of the World of all sorts, for the most part of the time of the Kingdom of Patience, in which state, though the *Devil* and the wicked World have endeavoured earnestly to destroy it, yet it could never be destroyed, *Dan.* 2. 44. And though the Beast make war with the Saints, and think to wear them out, yet his time is limited to a time, times, and dividing of a time; bnt then the Judgment shall sit and destroy him, *Dan.* 7. 25, 26. even when he shall have accomplished to scatter the Power of the holy people, *Dan.* 12. 7. for he shall never utterly destroy their Power, *Rev.* 12. 6. So *Rev.* 13. *Rev.* 11. 2.

But

But in the second state it will not onely be an inwardly invisible, true Church, but also an outwardly visible and glorious Kingdom likewise, when *Jews* and *Gentiles* shall be so largely and unlimitedly brought into it, *Rom.* 11. 12, *&c. Dan.* 7. 14. Even such a glory as becomes the Son of God, to have Dominion and Glory, as was said; and which he willed before his death the Vision of to his Saints, *John* 17. 24. that they should be where he was [*to behold his own glory*] not which he had with the Father, but that which the Father had given him, as Mediator, at the Beasts destruction, *Dan.* 7. 12, 14. and accordingly *Rev.* 1. there is a glorious description of his coming at his Kingdom; and likewise *Rev.* 19. 11, 12, 13, *&c.* At his First coming there was no form nor comeliness seen by most in the World, either in his person, or outward condition, when the Son of Man had not where to lay his head, *Es.* 53. 2. He was called a King in scorn at his death, and arrayed like a King in mockery, a crucified King, in contempt; and such was his Kingdom outwardly in most mens eyes, in regard of his Subjects, of his Officers, of his Laws, of his Ordinances in the World, most of the many hundred years of the first state thereof, by the varieties of Persecutors both *Paganish* and *Popish*, *&c.*

7thly, As Christs Kingdom in the first State of Patience, is outwardly weak and oppressed, therefore resembled by a Woman in a Wilderness condition 1260 years, or a time, times, and the dividing of a time, in wearing out, *Dan.* 7. 25. and having her power scattered, ch. 12. 7. yet inwardly, even then, it is spiritual and strong, to consume and break in pieces, and subdue, as *Dan.* 2. 34. it smites and breaks in pieces the feet and toes of the Iron and Clay; and v. 44. it shall consume and break in pieces all those Kingdoms; and c. 7. 23. it shall devour the whole Earth, and tread it down, and break it in pieces: [Observe the expressions] For that which is spiritual, is prevalent and strong, above that which is outward and temporal. Hence *Zac.* 4. 6. when the Candlestick had its Lamps supplied with Oyle from the two Olive Trees: Christ there declares, his Church should overcome, not by Power, nor by Might, but by his Spirit. Hence also he saith, That he will give Power to his Two Witnesses; that is, prevalency to prophesie, though in sack-cloth, 1260 dayes of years, to consume the Beast, and bring him low, *Rev.* 11. the Saints also overcome, having washed their Robes in the blood of the Lamb, by a spiritual, powerful Victory; hence the faithful are stiled *Overcomers*, having spiritual Power from God derived unto them against all Spiritual and Worldly Adversaries; therefore saith our Saviour, *He that overcometh, shall inherit all things*, Rev. 21. 7. Rev. 2. 7, 11. Rev. 12. 13. Rev. 15. 2.

But

But the ſecond ſtate of that Kingdom is not onely ſpiritually prevalent, but alſo outwardly powerful, to ſubdue and deſtroy; and therefore as it had ſpiritually ſmitten the Iron Kingdom in the feet and toes, before, *Dan.* 2. 34. So by it, and for it ſhall the Beaſt be ſlain, and his body deſtroyed and given to the burning flame, *Dan.* 7. 11. *Rev.* 19. 11, to the end. *Rev.* 14. latter end, and 16. at the end; and after that there is given to Chriſt Dominion, and Glory, and a Kingdom, that all People, Nations and Languages ſhould ſerve him, *Dan.* 7. 13, 14. which is the ſame with Chriſts Reign with his Saints a thouſand years, *Rev.* 20. 4. and ſpoken of the ſame time in the ſame order of Affairs to be accompliſhed by Chriſt for himſelf and his Church; and likewiſe *Rev.* 11. 15. relates to the ſame time of the ſounding of the ſeventh Trumpet, when the Kingdoms of the World will be the Kingdoms of our God and of his Chriſt, as there he is praiſed for by it the twenty four Elders. And then Judgment (that is, *judicandi poteſtas*, power of judging) will likewiſe be given to the Saints of the Moſt High, as it is ſaid, *Dan.* 7. 22. and the Kingdom, and the Dominion, and the Greatneſs of the Kingdom ſhall be given to the People of the Saints of the Moſt High, *Dan.* 7. 26, 27. Anſwerable whereunto is that Promiſe of our Saviour in reference to that ſtate and time, as Mr. *Brightman* in his Obſervations noted, *Rev.* 3. 21. That *to him that overcometh, he will grant to ſit with him on his Throne, even as he before had overcome, and was ſet with his Father on his Throne.*

Now having ſet down thoſe previous Obſervations in general; and 2dly, *thoſe Several Conſiderable Particularities contained in* Daniel, *and all expounded in the Book of* Revelations, *reſpecting Chriſts Kingdom on Earth, we ſhall further by Gods aſſiſtance endeavour to proceed, and to explain and illuſtrate the moſt material things that we have but hitherto briefly touched upon.*

WHerein we may (firſt) obſerve how *Daniel* deſcribes the firſt State or Kingdom of the Stone, which is the Kingdom of Patience, wherein the Saints by Faith and Patience overcome and inherit the Promiſes, as the Apoſtle ſpeaks, and ſhall inherit all things, as our Saviour further promiſeth; and here we ſhall endeavour to ſhew how this Kingdom of the Stone hath in, and from the time of Chriſts life and death been carried on accordingly both before the Beaſts time under the perſecuting Heatheniſh Dragon, and ſince the Beaſts forty two Months began; and to ſhew how the Saints have ſpiritually and powerfully prevailed

vailed for above 1600 years past, by the word of Christs Testimony, which in several respects, in several times, they have been enabled by his Spirit to give witness and testimony unto; and to this purpose *Daniel* shews, chap. 2. when he had set a summary of *Nebuchadnezzars* dream before him, in v. 33. he proceeds to the Fourth Metal, figuring the Fourth or *Roman* Monarchy, wherein were the legs of Iron, and feet and toes part of Iron, and part of Clay; and in the two next ver. he minds him of the confusion of all those Kingdoms set forth by the four several Metals (though it was a long time to come) and therefore he tells him, *Thou sawest (until) the Stone was cut out of the Mountain without hands*, which time (until) he more particularly explains, v. 44. saying, *In the dayes of those Kings shall the God of Heaven set up a Kingdom which shall never be destroyed*; that is, saith Mr. *Mede*, In the dayes of one of those Kings, and while the broken parts of the other Kingdoms remained; so that they had some life left to them, though their Dominion was taken from them, as it hath been since the time of the *Roman* Kingdom, which hath had great Contests by the broken parts of some of the former, as *Persians*, *Armenians*, *Grecians*, as Stories witness of their wars, and even sometimes been foiled by them too, *&c.* (as might be shewed;) but the former Text respecting the time of the beginning of this Kingdom, which the God of Heaven would set up, is more fully explained in v. 12. and chap. 7. which hath reference to that last Text named, and other places of *Dan.* 2. where he shews, That the Stone should at last, after it had long before smitten the feet and toes of Iron and Clay in the Image, that were the lowest and last parts of it, it should (I say) make those (together with the Silver, and the Gold, and the Brass, and the Iron) at once become as the chaff of the Summer Threshing-floor: namely, in regard of what was said in chap. 7. 12. to wit, though the Dominions of all the former Kingdoms were taken away, yet their lives were prolonged for a time and season, till the last great and utter destruction of the Fourth Beast should be accomplished, when the first Great Judgment was set, and the Books opened, *Dan.* 7. 9, 10, 11. and when Christ came with Clouds to receive the Kingdom which his Father, the *Ancient of Dayes*, gave him over all the world, ver. 13, 14. which should never pass away nor be destroyed, as he there fully shews.

Now how this First State of the Kingdom of the Stone began to be set up, as it is stiled ver. 23. (until the Kingdom of the Mountain took place, as verse the 34.) by the God of Heaven, and hath all along been upheld powerfully and graciously by him, (as *Daniel* foreshewed) is to be observed from the History of the Gospel,

Gospel, and the series of the Book of the *Revelation* of Jesus Christ, all along the times of the Roman Empire being Contemporaries with it, in respect both of the affairs of the State under both Seals and Trumpets, now near to the end of the sixth Trumpet, or second Wo, when the Turk must be destroyed, *Dan.* 11. *ult.* & 12.1. And also in respect of the affairs of the Church, both true and false, till Antichrist, the Pope (with the former half of him, the Turk) be likewise destroyed (as is probable) at the same time, or near together. To which purpose observe how this spiritual Kingdom of the Stone was set up in that manner as Christ shewed to *Zachary* in a Vision, Chap.4. how the Oyl was supplied to the Candlestick and its seven Lamps, and seven Pipes thereof, from the two Olive-Trees standing by it; the use whereof he explains vers.6. *Not by power, nor by might, but by my Spirit, saith the Lord of Hosts*; which is applied to the two Witnesses, *Rev.* 11. and in this manner the Spirit of the Lord was (originally as in the Fountain) upon Christ himself, being anointed above his fellows to preach the Gospel, as *Isa.* 61.1. This anointing was derived from him unto, and fell upon the Apostles in an abundant measure, and likewise in their measure upon all succeeding Messengers of Christ in the primitive Times, and so forward in the times succeeding till this day; and also on all faithful Christians in their degree all along unto the Antichristian Apostacy, and from thence during the Popes forty two months, wherein those anointed Ones, or as the original word signifies, those *Sons of Oyl*, the two Witnesses prophesying in Sackcloth 1260 days of years, *Rev.* 11. have fed the Woman, the true Church, in her wilderness condition, her *time, times and half a time*, now probably almost expired: all which time this Oyl hath been divinely conveyed and supplied to preserve that light of Divine Truth and Grace by their Ministry in the Candlestick, the true Church. And as it appears this Kingdom of the Stone was at first set up so divinely by the God of Heaven, and so spiritually and powerfully upheld by him, that no wicked opposition could either destroy it, or hinder it, but even his spiritual Power and Grace made the opposition of men and Devils to promote it in the faithful Christians inward man: So it may further appear to be his work both to set it up and preserve it by the unlikeliness of the means whereby he hath and still doth the same; not (as was said) by power and might of the World, for that not onely hath usually been deficient to help in that work, but hath (with Satans help) made strong and violent opposition against it, both in the Dragons heathenish and Antichrists apostatizing times; which hath abundantly been evident both in the time of Christs own Ministry, and in the Ministry of the A-

Vide Irenicon, on *Rev.* 5.27 28.

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poſtles, who were his (*Legati a latere*, or) Ambaſſadors immediately ſent from him on the Meſſage of the Goſpel, with all other mediate Meſſengers and Miniſters ſent by him from their times, and alſo in all real and true ſubjects of the Kingdom of the Stone, ever ſince to this very day.

To inſtance a little in each reſpect: 1. Of their own outward meanneſs: 2. Of the Worlds faylings to help them: and 3. Of both the Devils and the wicked Worlds both malicious and violent oppoſition for the moſt part made againſt them.

First, As Chriſt himſelf at his coming in our fleſh was that foundation-Stone elect and precious, which God ſets ſuch an [*Ecce*] *Behold* unto it, that his People ſhould take notice thereof, when he ſhould lay it in *Sion*, *Iſa.*28.16. and witneſſed unto it by other Prophets long before his coming; yet when he came into the World every way wonderful, in Conception, Birth, Life, Doctrine, Miracles; yea, before, in, and after his death; yet was he not by the Great Ones, or the moſt, or wiſeſt, or learnedeſt of men either owned or received: But even then, though he was very divinely and ſpiritually wonderful; yet in regard his outward aſpect and garb appeared to the Worlds Eye mean and contemptible, the very Builders themſelves rejected that elect and precious corner-Stone, though to faithful mens eyes and Angels diſcovery, very conſpicuous and glorious: So that our Saviour toward his Death applies the Prophecie of *David*, *Pſal.*118.22. unto the then Rulers, which reſpected both him and them, *Matth.*21.42. ſaying, *The Stone which the Builders rejected, is become the Head of the Corner*, which was the Lords own doing, and was marvellous in the Eyes of men. And ſo it hath been with the Kingdom of the Stone all along that Kingdom of Patience, as we may, by Gods aſſiſtance, ſet down afterwards.

Now how this Stone it ſelf, in reſpect of his humane Nature, may be obſerved eminently to be cut out of the Mountain by the God of Heaven, without hands, was declared alſo as a wonder before he came, by the Evangelical Prophet *Iſaiah*; *Behold* (ſaith he) *a Virgin ſhall conceive, and bear a Son, and his Name ſhall be Immanuel, God with us*, Iſa.7.14. So he was conceived by the holy Ghoſt, and born of his Mother a Virgin, without any real natural Father of his Fleſh, (though he had a reputed one) appointed by God himſelf to be a very uſeful help to the Virgin Mother of the Son of God; yet how mean and low were (then) their outward conditions? what attempts were made to deſtroy that ſpiritual King, as ſoon as he came into the World? How was he driven about, to endanger him in his tender infant age, ſoon after he came into

into the World? How was he expoſed and driven about whilſt a child? neglected and deſpiſed by the moſt of men; and that amongſt his own People and Kindred, in the time of his private life; where it was ſo much the more hard to do good among them, by how much men uſually diſregard a Prophet in his own Countrey: as he ſhewed that Proverb to be fulfilled by them in regard of himſelf; with many other conſideratians to this purpoſe, manifeſted in the Goſpel. But after he ſhewed himſelf in publick, in preaching the Goſpel of the Kingdom, declaring how that Kingdom of God was come unto them, namely, the Kingdom of the Stone, is eaſily there obſervable.

Queſt. *But why*, may ſome ſay, *was the ſpiritual Kingdom of Grace called the Kingdom of the Stone?*

Anſw. Firſt, becauſe Chriſt had been promiſed and propheſied of long before, under that Name, (as was in part ſhewed before, and might by many places of Scripture be made further evident.) Secondly, Some Stones, as the Adamant, are harder then the four Metals, to be bruiſed by it: hence our Saviour ſaith of himſelf, *Mat.*21.44. *Whoſoever ſhould fall on that Stone, ſhould be broken; but on whomſoever it ſhould fall, it would grind him to powder.* And though the Doctrine of the ſaid Kingdom was ſo powerfully preached by him (as was acknowledged by the very Auditors themſelves to be with authority, and not as the Scribes; although he did ſuch and ſo many Miracles as never man did; and though his life was ſo perfectly exemplary, who *did all things well*, (as was alſo acknowledged of him) and no evil nor guile was found in his mouth, as Gods Spirit witneſſed of him; and that he went about doing good, though ſuffering evil for it: yet it was his meat and drink ſo to do his heavenly Fathers will, and to finiſh his work: and even to ſuffer ſo as no man ever did, nor all men ever could to that end; yea, how was he ſtraightened until he had fulfilled it? and all that was but to lay that Foundation of that Kingdom of the Stone, which began to appear when he was declared by his Reſurrection from the dead, to be the Son of God, with power, *Rom.*1.14. whereupon he was ſo owned of his Father, *Thou art my Son, this day have I begotten thee*, Pſal.2.7. applied *Act.* 13. 33. & *Heb.* 1. 5. and thereupon all power being given to him (as he declared ſoon after to his Diſciples) when he gave them Commiſſion to preach the Goſpel, and wherein his Divine Power ſhould chiefly be manifeſted in the World, *Matth.*28. *viz.* in preaching the Goſpel of the Kingdom, ſaying, (upon that account of his Divine Power, verſ.18,19,20.) *Go preach the Goſpel to all Nations*, &c. which Commiſſion in ſucceeding Miniſters was to reach to the end of the World, that was to be accompliſhed at his coming a-

gain: When God ſhall bring his Son (again) into the World, *Heb.* 1. 6. ὅταν δὲ πάλιν εἰσαγάγῃ, (as the Original ſhews) when all the Angels of God ſhall worſhip him, and every knee bow to him, *Phil.* 2. and the ſame World is called οἰκουμένην μέλλουσαν, *Heb.* 2. 5. *the World to come*; and by our Saviour, *that World at the Reſurrection*, Luk. 21. 35. in which *interim* it was to be preached to all that ſhould believe through their word, for which our Saviour prayed before his death, *John* 17. until that great period was come, when all the World ſhould both believe and know that God the Father had ſent him (as he there ſpeaketh) yet after all the Divine Glory ſhewed in Chriſts Birth, Doctrine, Miracles, Life, Death and Reſurrection, ſo neglected, oppoſed, gain-ſaid, perſecuted, in all Chriſt was, did, and ſuffered, ſo accompliſhed and publiſhed in the World, the Rulers believed not on him, but hindred others that would: and though many Prophecies had been fulfilled all that time in and by Chriſt, and he had foretold many others to be fulfilled by the Worlds wicked actings and proceedings againſt him, and to be fulfilled upon them for their ſo doing, in the ruine of that People, their City and Nation; yet by their infidelity and wickedneſs, they brought on the accompliſhment thereof upon themſelves: and though his Doctrine was acknowledged to be ſuch as never was taught, and his Miracles ſuch as never were wrought by any other, and nothing was found in his Life or Death that juſtly could be proved againſt him; yet all was diſregarded and rejected by the moſt of men living in his time. If it was acknowledged at one time, *he did all things well*; another time he was judged *a drunken and a gluttonous man, a friend of Publicans and Sinners*: if one time his Doctrine ſeemed Divine and Powerful, another time he was eſteemed as one that deceived the People: if at one time he be acknowledged to have done many wonderful and powerful Miracles, he is again traduced that he caſt out Devils through *Beelzebub* the Prince of Devils: if by ſome he be ſtiled *the Son of David*, he is by others called *the Carpenters Son, the Son of Joſeph and Mary*, whoſe Brethren were with them: if at one time he is thought to be a great Prophet, or the Meſſiah, he is again another time called *Jeſus of Galilee*: if the People one while (by an over-ruling hand of God) entitle him *King of the Jews* that was to come to the *Daughter of Sion*, and ſing *Hallelujahs to him in the higheſt*, and *Hoſanna's to the Son of David*; yet not long after they cried, *Cruciſie him, cruciſie him*; and fulfilled thoſe horrid evils that brought their Judgements (declared by him before) upon them, in the moſt dreadful ruine of that People, with their City and Countrey unto this very day, and which muſt continue whilſt the time of the Gentiles (as our Saviour witneſſed) be fulfilled, *Luk.* 21. 23.

And

And after the foundation of the Kingdom of the Stone was ſo laid by the God of Heaven, and after his Reſurrection all Power was given to him in Heaven and Earth, and he had given Commiſſion to his Apoſtles to preach the Doctrine of the Kingdom, and to others ſucceeding under the firſt Seal, *Rev.6.* Firſt, the Apoſtles went out without any worldly power; and though they were indued with Power from on high, when the holy Ghoſt ſate on them, *Act.* 2. like cloven tongues of fire on each of them; whereupon they were enabled to ſpeak with ſtrange languages, who not long before were poor ignorant unlearned Fiſhermen of low condition, yet were then ſuddenly enabled both to ſpeak miracles and work miracles; and Divine Power was manifeſt to go along with their Preaching of the Goſpel, to the converſion of many thouſands at one Sermon; yet the powers of the world even then ſtood up againſt them, whilſt they that were unlearned before ſpake miracles of ſtrange languages; and which was more miraculous, they heard them when there was ſo many (as the Text witneſſeth) of ſtrange Nations which heard them, *every one ſpeak in their own language the wonderful works of God*, yet even then they ſay blaſphemouſly of this wonderful work of God, [*Theſe men are full of new Wine:*] They hear of their miracles, but they ſeek to ſuppreſs them; *for we* (ſay the Rulers) *prevail nothing, theſe men do many miracles:* And they not only do not own their Doctrine, and not help to promote it, but lay hold upon them and impriſon them for preaching of it: and this did not only befal them amongſt the Jews at *Jeruſalem*, but in all places were they were ſent, as the Story of the *Acts of the Apoſtles*, and other Writers of the Primitive times manifeſt.

Again; The ſucceeding Primitive Chriſtians, both Teachers and Profeſſors of the Goſpel of Chriſt, were not only not owned and encouraged by the Potentates and great men of the world: But the great Red Dragon had gotten ſuch ſtrong poſſeſſion of the higheſt ſeat of worldly Authority in the *Roman* Empire at the height of it, having ſo mightily engaged them for all ſorts of Heatheniſh Idolatry, and to decline their imbracing of Chriſtianity after ſuch abundant conviction of the Divine Excellency of *Chriſt Jeſus* the Son of God, that in moſt places under that (then moſt ſoveraign earthly Authority) the Officers and Magiſtrates were engaged or encouraged to root out Chriſtianity (if it might be) out of the world; and how for the moſt part they acted to that purpoſe, was ſo evident, that (as an Ancient records) it was then obſerved that there was no day in the year whereupon five thouſand Martyrs had not ſuffered, ſave one in the Calends of *February:* and what large Volumns have been written of the cruel and mercileſs deaths

deaths and martyrdoms of thoſe primitive Chriſtians, wherein they were forced to undergo thoſe ſtrange deviſed tortures and torments (beſides all leſſer ſufferings) may abundantly appear to thoſe that are obſervantly converſant in them; and even then, by a Divine Power going along with this perſecuted Goſpel in the Preachers and Profeſſors thereof, as with the Iſraelites under *Pharoah's* Taskmaſters, the more they oppreſſed them the more they multiplied; ſo thoſe ſhowers of blood of the Saints made the Goſpel to grow more fertily: and as was obſerved by the Ancients, [*Sanguis Martyrum, Semen Eccleſiæ*] the Blood of the Martyrs was the Seed of the Church. And this continued all along the Primitive times, in the ten much noted Perſecutions, beſides leſs noted ones (which were like not to be a few) wherein, as by ſo many grievous and ſore pangs and throws of the Woman (the Church) then with child, (through mercy) by the faith and prayers of God's People, till ſhe brought forth that Man-child, *Conſtantine* the Great, under the ſixth Seal, *Rev.6.* who threw down the Dragon (with his heatheniſh Idolatry) from the Throne, with his Sun, Moon and Stars about him, of his worldly powers, that had ſo long perſecuted the Saints in their ſucceſſions before: And this was done by the Divine Power of God's Spirit, converting that famous Empeſour, encouraging him againſt the Heatheniſh Oppoſers, and proſpering his proceedings to a wonderful ſubverſion of thoſe powers of darkneſs, which, for the terribleneſs of their downfal, the Spirit of God decyphers much like a day of Judgment, in regard of the execution thereof, *Rev. 6.* latter end: which though it was ſaid to be *from the Wrath of the Lamb*, yet there is no ſitting of Judgment, nor opening of Books, which will be at Antichriſt's ruine, when the day of Judgment will begin; and as will be at the laſt ruine of *Gog* and *Magog*, *Rev.20.* when the laſt accompliſhment of the Judgment follows upon it at the end of the world.

Yet this ſeems to be the great undertaking of Chriſt to conquer his Enemies in the firſt Seal: whoſe *right hand ſhould* (then) *teach him terrible things*, Pſal. 45. 4, 5. *whilſt* (as is there expreſſed) *he rides on in his Majeſty proſperouſly, becauſe of the Word of Truth, Meekneſs and Righteouſneſs*, for the firſt three hundred years, till *Conſtantines* Reign, by whom the Empire of Heatheniſh became Chriſtian, having caſt off the Dragons Worſhip and Religion, and owned and received Chriſt's Religion.

And this appears to be one eminent purpoſe of God the Father's giving of the Book to the Lamb, (that as it had been ſlain, *Rev.5.6.* but was alive again) to open the Seals thereof; and under the ſixth Seal

was the Lamb's Commiſſion contained, to execute this terrible Wrath upon thoſe Paganiſh Powers, which was the Stones eminent ſmiting of the feet and toes of the Image at that time, as *Dan.* 2. 34. and elſewhere to like purpoſe, as was ſhewed. And from thenceforward Chriſt the ſaid Lamb, as it had been ſlain, had further in Commiſſion, both by reaſon of the wicked Apoſtacy of Church and State in ſucceeding times, and to revenge the cruel bloodſhed and perſecutions of the Saints, with blaſphemies and other wickedneſſe of that *Roman* Empire before when Paganiſh, and after likewiſe when it would be poyſoned with Hereſie, and again apoſtatized by Popery; ſo that ſuitably thereunto he ſhould bring down again the power of Satan and wicked men in their ſeveral orders and places, as appears by the 7th Seal, opened by him *Rev.* 8. wherein he was accordingly to reveal and execute God's further Wrath, by his ſeven Angels with their ſeven Trumpets; in the four firſt of them blowing out chiefly that Wrath and Judgment upon the Weſtern Empire for the moſt part, to take away him that letted there the revealing of the Man of Sin in the Weſtern Empire, as 2 *Theſſ.* 2. 7. (that Antichriſt might appear) And the two following Wo-Trumpets to reveal and execute like Judgements upon the Eaſtern Empire, *Rev.* 9. which ſince hath almoſt been fulfilled upon it by the *Saracens* and *Turks* to this very day: And afterwards by the ſounding of the ſeventh Trumpet, to deſtroy on the ſudden all the wicked powers of Men and Devils from off the face of the Earth, at the Son of Man's coming in the clouds, and receiving his viſible Kingdom on Earth from his Father, over all Nations, People and Languages, *Dan.* 7. 14. *And the Kingdom, and the Dominion and greatneſs of the Kingdom under the whole Heavens*, v. 27. And then at once breaking in pieces the Iron and the Clay, and therewith the Silver and the Gold, and Braſs, and making the whole Image of the four Monarchies, that is, the broken parts of the three former, with all that remained of the laſt *Roman* Monarchy, *viz.* the laſt and loweſt parts thereof, the feet and toes, partly of Iron and partly of Clay, to become as the chaff of the Summer-threſhing-floor, *Dan.* 2. 35. when the wind of that laſt wrath from that third Wo-Trumpet of the 7th Angel will carry them all away, as was ſhewed before from *Dan.* 2. *Dan.* 7. *Dan.* 12. and as may be obſerved from thoſe parallel places, *Rev.* 16. toward the end; *Rev.* 19. 11. to the end; *Rev.* 11. 18. which agree with the Son of man's coming in the clouds, and when *Michael* ſhall ſtand up for *Daniels* People, and when Antichriſt ſhall have finiſhed his time times and a half, to ſcatter the power of the holy People, then all theſe things ſhall be finiſhed, *Dan.* 12. 7. though it is made

made evident to *Daniel* that his People ſhould have great tryals and troubles before all would be finiſhed, at the laſt ſaid ſudden and terrible ruine of the *Roman* Monarchy by the deſtruction of Antichriſt.

And here again, obſerve how God all along the Beaſts forty two months, gave his Spiritual Power unto his two Witneſſes propheſying in ſackcloth, thoſe *Sons of Oyl*, (as they are called, *Zech.*4.) to propheſy againſt Antichriſt, to conſume him *with the Spirit of Chriſt's mouth*, to bring on the ſaid Deſtruction gradually, accompliſhed by the ſeven Angels with their ſeven laſt Plagues poured out upon him, *Rev.* 15 & 16 chapters, till that Deſtruction be accompliſh'd at the ſeventh Trumpet and laſt Vial of the ſeventh Angel, poured-out upon him about the ſaid time fore-ſpoken of when Chriſt comes in the clouds of Heaven, *Dan.*7. 13,14. to receive his Monarchy upon Earth, ſpoken of likewiſe *Rev.*1. 7. when the Jews ſhall generally be brought home unto him, as *Iſa.* 66.8. and when the iniquity of that Land ſhall be removed in one day, *Zech.* 3. 9. And then will the four living Wights, with the twenty four Elders, have that honour given to them, which they were aſſured of to their ſo great exultation aforehand, *Rev.* 5.10. and whereupon all Angels and all Creatures render to Chriſt the glory due to him, which they acknowledge there to be his deſervedly, ſaying, *Thou art worthy to receive Riches, and Power, and Wiſdom, and Strength, and Glory, and Bleſſing, &c.* And then the Kingdom of the Stone will become a Mountain filling the whole Earth; when there will be given to him, the Son of man, by his Father the Ancient of dayes, Dominion and Glory and a Kingdom, that all People and Nations and Languages ſhall ſerve him, and that for ever; whoſe Dominion is an *everlaſting Dominion*, that ſhall not paſs away (as the four former Kingdoms did) and his Kingdom ſuch as ſhall not be deſtroyed (as the four former were, *Dan.*7.14.) with many other Texts in *Daniels* Viſions (as we ſhewed;) which manifeſt it evidently to be to the utmoſt extent of Dominion, both of place *Over the whole Earth*, and *under the whole Heaven*, as was ſaid chap.7.15,27. and of continuance and duration for ever while the World remained, and for ever and ever to eternity, v.18. when that Kingdom of the Mountain ſhall be perfected in the Kingdom of Glory in the higheſt Heavens.

See *Iren.* *pag.*32.

In that viſible Kingdom of Power, Chriſt having received that Kingdom of his Father, he will then give it to his Saints, who ſhall then take it, as *Dan.*7.18. and manage it for him, as ver. 27. having the *Judgment* (that is, the authority of judging) *then given to them, to reign with Chriſt a thouſand years*, Rev.20.4. And that it is the ſame Kingdom, given at the ſame time, as the ſeries and order of the Prophecy

of

of *Daniel* and of the *Revelation* both manifeſt, and the ſame Authority of Judging in the like expreſſions of Ruling and Governing, is in both places aſſigned to the Saints, as followeth: For firſt,

*Rev.*20.4. It is ſaid, *I ſaw Thrones, and they ſat upon them.* So
*Dan.*7.9. *I beheld till the Thrones were pitched down, and the Judgement*, that is, the Judges, *were ſet.*

Judicandi poteſtas illis facta.

*Rev.*20. *And Judgement was given to them.*
*Dan.*7.22. *And Judgement was given to the Saints of the moſt High.*

*Rev.*20. *And the Saints lived and reigned with Chriſt a thouſand years.*
*Dan.*7. *And the Saints poſſeſſed the Kingdom, with Chriſt the Son of Man, that came in the Clouds of Heaven.*

But after the finiſhing of the ſaid thouſand years Reign of Chriſt with his Saints on Earth, we are to obſerve what Chriſt in *Rev.*20.7, 8, 9, 10. further explains ſhall be fulfilled concerning the laſt wicked attempt of Satan after he ſhall be looſed for a little ſeaſon, verſ.3. from his thouſand years impriſonment in the bottomleſs pit; all which time he was bound, that he could not ſeduce the Nations until the ſaid thouſand years were ended; namely, that after that time was finiſhed, that he ſhall then ſeduce the laſt *Gog* and *Magog*, the wicked Hypocrites then in the World, who ſhall then become very numerous in the four quarters of the Earth, from whence he ſhall tempt them to come with a joynt conſent; who being a wicked generation that had been forced in the thouſand years, unwillingly yet outwardly did conform to the holy and good Government of the Saints ſucceſſively, unto whom before time they were neceſſitated to be ſubject for the ſaid thouſand years ſpace, though againſt their own heart, yet ſhall think then upon Satans ſeducement and conduct, to free themſelves from their yoke by attempting to compaſs with their multitudes the Camp of the Saints, and even attempt to beſiege the beloved City too, the *New Jeruſalem* that came down from God out of Heaven, even Heaven it ſelf upon Earth; where the bleſſed and holy raiſed Saints had all the thouſand years before happily beheld Chriſts glorious Preſence, ſhining bright with light and comfort upon them, the Lamb being in each reſpect the light of that City, *Rev.*21,23. *Iſa.*60.1. expecting by ſuch means to free themſelves from that (by them ſuppoſed) heavy yoke of the Saints good Government, that ſo the Kingdoms of the World might again become the Kingdoms of Satan, and of themſelves his Vaſſals: Upon

which abominable attempt of Satan, and thoſe by him ſeduced hypocrites, the Vengeance of God by fire (as formerly upon the Beaſt and falſe Prophet) ſhall again fall from God out of Heaven upon them and devour them, and thereupon the Devil that deceived them be caſt into the lake of Fire and Brimſtone, where the ſaid Beaſt and falſe Prophet were caſt above a thouſand years before, to be perpetually there tormented with them: unto which will ſucceed the end of the World, and the general Judgement, when again *the Judge will ſit, and the Books will be opened, and another Book will be opened, which is the Book of Life; and the Dead ſhall be judged out of thoſe things that ſhall be written in the Books, according to their Works*: as follows, *Rev.* 20.11,12,*&c.* whereunto ſucceds Eternity of Bleſſedneſs or Miſery to every Man and Woman, accordingly as they ſtand or fall in that general Judgment.

And thus briefly of the main things of Chriſts Kingdom in its ſeveral ſtates, of the Stone, and of the Mountain filling the whole earth, with what reſpects the beginning and ending of the latter ſtate of the Mountain, namely, that it begins upon the deſtruction of the firſt *Gog* and *Magog*, to wit, of the Turk and Pope, *Ezek.* 38. *&* 39. before the New *Jeruſalem*, *Ezek.* 40. to the end of the Book, which ſhall be called *Jehova Shamma, the Lord is there*: and at the end of the 1000 years reign of Chriſt and his Saints, will ſucceed the attempt and defeat and ruine of the laſt *Gog and Magog*, of wicked hypocrites againſt the Camp of the Saints, and the beloved City, as was ſhewed; upon which will enſue the end of the World, and the general Judgement. Now in the ſecond ſtate of it, we have conſidered the Founder of this Kingdom of the Mountain, the God of Heaven; and the Donor of it, the Ancient of Days; the Receiver and Owner of it, (*Luk.* 19.12.) the Son of Man, *Dan.* 7.15. alſo the time of the ſetting up the firſt ſtate of it, *viz.* the Kingdom of the Stone, namely, *In the days of one of thoſe Kings*, in the height of the Roman Monarchy, in *Auguſtus* and *Tiberius* days: the manner how it was ſet up in the firſt ſtate, *Not by power, nor by might, but by the Spirit of the Lord of Hoſts*, *Zech.* 4.6. Alſo the ſpiritual force and prevalency of it, to beat down, and break in pieces, and ſmite the Image in the Feet and Toes of it, *&c.* likewiſe of the largeneſs of the tender of the Grace of the firſt ſtate, to every Creature capable, to all ſorts of People ſucceſſively, till at the time of the end it ſhall be perfected in the Kingdom of the Mountain, filling the whole Earth; which outwardly, viſibly and gloriouſly, as well as inwardly and ſpiritually, God, the Ancient of days, will give to his Son, the Son of Man, upon the deſtruction of the Beaſt and falſe Prophet; when Chriſt, the ſaid Son of Man, ſhall come in the Clouds of Heaven

to

to receive it, who ſhall retain it to the end, deputing its Rule and Judgement to his eminent raiſed Saints and Martyrs, who ſhall execute the ſame for him, over all People, Nations and Languages under the whole Heaven; for the thouſand years, which after-ward Chriſt will deliver to God the Father, 1*Cor.*15.24. for ever after the Worlds end. In which Kingdom the Body of the Jewiſh converted Nation, with faithful Iſraelites, *Ezek.*37. and the abundance of the Gentiles coming in at their riſing, *Iſa.*60.3,4,*&c.* ſhall continue conjoyned in their ſucceſſions in one throughout the ſaid Period, to the end of the World.

Now the moſt evident Fore-runners of this Kingdom of the Mountain, are theſe:

Firſt, The awakening (*Dan.*12.2.) of the Iſraelites and Jews from their bondage and diſperſion, to ſeek for their promiſed Land by ſuch an *Elias* as God will ſend to them before the great and terrible day of the Lord come, as *Malachy* ſpeaks, Chap.4,5.

Secondly, The eminent fall of Antichriſt, the Pope, at the riſing and aſcending of the Witneſſes, *Rev.*11.

The firſt is founded upon two Scriptural Computations: 1. Of the 1290 days of years, *Dan.*12.11. from the moſt probable *Epocha* of *Julians* time, about 366. or as learned *Uſher*, 363. ending about 1656. or ſooner, which is computed, verſ.12. 45 years before the ſtanding up of *Michael* the Prince of *Daniel*'s People, *Dan.*12.1,12. about the year 1700. 2. Of the Turks date to ſlay the third part of men, being the ſixth Trumpet, *Rev.*9. for doing of which his time is ſet down by an hour, a day, a month, and a year; which date of his Mr. *Mede* reckons to be 396 years, which began not long after 1300. as Chronologers compute them, and to end about the ſame time: both which together may ſerve as a Key to open the myſtery of that largeſt number of 2300 years, *Dan.*8. fore-ſpoken of in the fifth head of the Roman Monarchy. Pag.34

Again, 2dly. That Antichriſts eminent fall is near in the tenth part of the City, *Rev.*11. ſeems probable, 1. From the beginning of his riſe at one hour with the ten Kings, or his crowned Horns, that ſhould give their power to the Beaſt, *Rev.*17. which ſeems to be manifeſt about 406. by the Author of [*Excidium Antichriſti*] lately publiſhed, and ſo his date reacheth to about 1666.

Secondly, By the pouring out of the Vials, 1. Upon the Popes Earth, in diſcovering him to be Antichriſt. 2. Upon his Seas, when many Nations, Tongues, and People fell off from him. 3. Upon his Rivers and Fountains, which Mr. *Mede* ſeems fitly to apply to the Popes Emiſſaries, Prieſts, Jeſuites, and other ſeducers, who were reſtrained by a Law made by Q. *Eliz.* whereby they had blood to drink, *&c. Rev.*16.6. with like things then done elſewhere, *&c.* ſince which time in about 100 years that third Vial & two others are conceived to have paſſed, and now the ſixth to be begun; ſo that (probably) about the like proportion the ſeventh Vial may be poured out to the Popes utter ruine, when the ſeventh Trumpet begins to ſound; (probably) about the foreſaid period.

Some Observations from the whole.

IT remains now in the last place, that we lay down some general Observations, to be left to be enlarged, and particularly improved by all judicious and discerning Christians, as Gods Spirit may guide them therein.

First, As the summary of all Religion shews that the eternal Counsel of God is always exactly & perfectly in fulfilling, so Gods more especial revealing to the greatly beloved Prophet *Daniel*, the orders, the times, the state, the nature, the rise and the ruine of the four great Monarchies of the World, that should successively oppress the *Jews*; to inform the faithful in all ages following, that God orders according to his most wise counsel, all the sufferings and tryals of his People, men cannot add in the least to their measure or continuance, above what God hath in his most wise counsel appointed. Therefore trust in the Lord at all times and in all conditions; for as he orders all things in the greatest Monarchies, so all for the good of his poor and faithful servants yet in wonderful varieties of his most wise dispensations ever to be adored. Therefore, *if ye see injustice or oppression in a City, marvel not at it*: as *Solomon* saith.

Secondly, As God revealed to *Daniel* all the *Jews* oppressors in order with the times of them, both how many, and how long they should be so held under by them: So thereby take notice how gracious God is to his faithful People in the worst times, to let them have ground of comfort, that his Peoples Sufferings are here limitted by himself, and that they might not be without ground of Faith and Hope of good in the issue of them.

Thirdly, As *Daniel* saw in Vision the rise of all, so the ruine of them; to teach the Faithful in their successions to look through the dark Clouds and Storms of Persecution, to the bright Sun-shine that will follow, and in the dark night of afflictions to the rising of the Sun of Righteousness with healing in his wings; and that the triumph of enemies in wickedness doth but foreshew their destruction.

Fourthly, As the *Jews* at the height of their provocations were captivated by the *Babylonians*; and the *Israelites* before them by the *Assyrians*; so therein the impartial justice of God is to be acknowledged, who is so far from sparing a People, upon whom his Name is called, if they sin against him, that the nearer he hath brought them to himself, he doth the more severely punish them when they greatly rebel against him.

Fifthly,

Fifthly, As *Judah* had a deliverance after ſeventy years from the captivity of *Babylon*, by *Cyrus* King of *Perſia*, but not the Tribes of *Iſrael* from *Aſſyria*: So thoſe that God brings moſt near unto him, and have moſt intereſt in him, he is propenſe to ſhew them more mercy, than others that have been more eſtranged from him.

Sixthly, As there was a remarkable degree of mercy vouchſafed unto the *Jews* after their return from *Babylon*, even till Chriſt came in the fleſh; thence take notice, That Gods ancient Promiſes to the faithful forefathers will certainly take effect, though their Poſterity may for a long time be unworthy thereof, for the generality of them.

Seventhly, As *Judah* after their reducement from captivity, were much in an oppreſſed and troubled eſtate, by the three laſt Oppreſſors of them; ſo God ſuits the condition of a ſinful People, though near unto him, anſwerable to their unworthy walking towards him.

Eighthly, As *Iſrael* and *Judah* have had ſo long time of captivity and bondage under ſo many Oppreſſors ſucceſſively: So thence may be obſerved the greatneſs of their provocation, that moved God ſo heavily, and ſo long time, by ſuch ſad calamities ſucceſſively to ſcourge them.

Ninthly, As God had made great and large promiſes of wonderful mercy to his People after all the times of their ſufferings were over: So he would by the Viſions of *Daniel* let all his faithful People know that he was mindful to perform them all, though it was very long before their deſerved ſufferings would be accompliſhed.

Tenthly, As the wonderful excellency and grace of Chriſts Kingdom on earth hath been anciently recorded, and excellently deſcribed by the Spirit of Chriſt in his Prophets, in all times of the Old Teſtament ſucceſſively: So the wonderful bleſſedneſs which the faithful ſhall enjoy in that ſtate, will prove worth patient waiting for, when it ſhall be enjoyed by them.

Eleventhly, As the *Gentile* Chriſtians were ſurrogated in the room of the rebellious *Jews*, when they were caſt off; So obſerve, That long enjoyment of Gods mercie, if it be abuſed, is far from entailing it upon any People; and, that no People have been ſo eſtranged from God (as were the *Gentiles* a very long time) but God may have mercy and grace in ſtore for them in his good time.

Twelfthly, As the times of the *Gentiles* have been eminently more gracious ſince the *Jews* long rejection and cutting off; So the heinous abuſe of ſuch clear and precious grace will make their judgement the more heavy, as will be manifeſt in the Popes deſtruction, eſpecially who hath moſt wickedly turned the glorious Revelation of the myſtery

ſtery of the Goſpel into a pernicious myſtery of iniquity.

Thirteenthly, And as the laſt *Gog* and *Magog*, after the thouſand years of Chriſts reign upon earth, will ſin moſt heinouſly againſt all former examples of judgements, and againſt the moſt glorious grace ſet before them in the Kingdom of Chriſt the ſaid thouſand years; So when they ſhall againſt all means and warnings, and from an inward hatred of goodneſs follow Satans laſt ſeducement, to attempt to compaſs, with their multitudes, the Camp of the Saints about, and the beloved City: Then God will thereby be ſo highly provoked to wrath both againſt them and the Devil together, that his juſt vengeance will fall from heaven upon them, and utterly abandon both Satan and all wicked men from the face of the earth, ſo putting an end unto the world.

Fourteenthly, As the fierceneſs of Gods wrath declared from his Word will be ſhortly executed upon Antichriſt and his followers in theſe laſt and worſt dayes of Satans wicked Dominion; So let the conſideration thereof be a ſtrong enforcement to all ſorts of men now eſpecially to flee far from *Babylon* and Popiſt ſeducements, leſt they partake of thoſe Plagues and heavy Judgements haſtening to fall on her and them.

Fifteenthly, As God hath in his Word recorded ſeveral remarkable computations of times, reſpecting both *Jews* and *Gentiles* in theſe latter dayes: So both ſhould thence be awakened to behold and conſider ſuch marks and ſigns of theſe times, that they may eſpecially in theſe laſt dayes prepare for the glorious coming and appearance of Chriſt, now near approaching: For (ſaith he himſelf) of theſe very times; *Behold I come as a thief, bleſſed is he that watcheth and keepeth his garments, leſt he walk naked, and they ſee his ſhame*, Rev. 16. 15.

For now the Adverſary watcheth ſo much the more diligently and maliciouſly, endeavouring to deſtroy, and that as a ramping and roaring Lyon ſeeking whom he may devour, by how much he knoweth that his time in the world is ſhort. *And that day alſo will come as a ſnare upon all them that dwell upon the face of the whole earth*, as our Saviour himſelf ſhewed, *Luke* 21. 35. after he had particularly declared many ſigns of theſe laſt times, now for the moſt part accompliſhed: And thereupon in the next *verſe*, enforceth this duty of watching with prayer, to this end, that they might eſcape thoſe terrible things that then at Chriſts appearing ſhall come to paſs, and alſo ſtand before the Son of man; which they cannot do without keeping their garments, to wit, thoſe ſpiritual garments of Juſtification by Faith in Chriſt Jeſus, and of inward Sanctification by Divine Grace in their hearts and ſouls, ſhewing

ſhewing their living in the Spirit, by their walking in the Spirit, *Rom.* 8. Both which gaments muſt be adorned with a Godly and Chriſtian converſation in the ſight of men, *that they ſeeing their good works, may glorifie their Father which is in heaven*: Otherwiſe their ſhame, as our Saviour forewarns, will be manifeſt before himſelf, the great Judge (then) and Angels and men. And they will be found naked, and lye open (then) to the fierceneſs of that great and dreadful ſtorm of the wrath of the Lamb; when will be ſuch a time of trouble, as never was ſince there was a Nation, *Dan.* 12. 1. And ſo great an earthquake as was not ſince men were upon the earth, ſo mighty an earthquake and ſo great, *Rev.* 16. 18. So that well might our Saviour at ſuch a time pronounce them bleſſed that ſo duely watch and pray and keep their garments; which he of his infinite mercy teach and enable all his faithful People rightly to perform; who by his own moſt powerful grace worketh all their works for them, in the uſe of his own good means, and according to the good pleaſure of his moſt holy will, to the eternal praiſe of divine Goſpel-grace in him the Beloved. *Amen.*

To the Chriſtian Reader.

Reader,

THE Penman of the preceding parcels, aiming therein next to the glory of Divine Grace and Truth, as this double benefit to all ſorts of perſons in the Church of God in theſe dayes, to prevent their evil, and promote their good, whether they be Independant, Prelatical, or Presbyterian, as to Diſcipline, provided they be truly Chriſtian, as to Principles of Doctrine. Yea, and yet further, even aiming at the true good of ſo many inviſible members of Chriſts Church, as yet remain to be called out of great Myſtical Babylon it ſelf, that they may not partake of any of her Plagues, Rev. 18. *And this for all ſuch the rather, however differing in the Modes, Forms, and Wayes of ſeeking, ſerving, and worſhipping of the great God in Spirit and Truth, and ſo being real members of Chriſts myſtical Body do love him in ſincerity; and conſequently muſt love one another as ſuch (though the ſelfiſh perſons of all thoſe ſaid wayes love themſelves only in reality, and all or any others only for ſelf-reſpects) But let ſound Chriſtians of all ſorts know, that herein is Satans Maſter-piece in theſe divided, and ſadly ſtill dividing times, to work what diſ-union he can amongſt thoſe which he knows (though few yet believe it) ſhall ſhortly be one, or made perfect in one, as our Saviour prayed.*

Though Seas bear the names of their diſtinct Coaſts, it is all the ſame kind of Water.

Though Rivers fall fiercely into the Seas, yet ſuddainly become one with it: there is one Faith, one Hope, to Gods People: one God and Father of all: who by ſuch graces in Chriſt makes his all one in Spirit and ſoul: We muſt therefore beware of Diſunion, &c.

prayed, John 17. *Therfore to prevent Satans deſign, all ſuch have great need to pray and labour earneſtly for Unity; and this cannot be without putting on the Apoſtles bond of perfection, true Chriſtian charity, ſo excellently decyphered* 1 Cor. 13. 4, 5, 6, 7. *whoſe Office is not ſo much to find what fault ſhe can, as to hide what faults ſhe may in others; and is not ſo ſolliciteous about the cutting off or ordering the hair of Chriſts Spouſe, or paring her nails (which nature will teach) as to preſerve her body and perſon ſafe and ſound; and yet this Charity will not be without her inſeparable companion alſo Purity, but ſhe muſt keep cloſe to her three neceſſary attendants, Holyneſs, Righteouſneſs, and Sobriety, according to Gods pure Word*, Pſal. 12. and 19. *for without theſe, all pretences of Purity, Piety, or any thing reſpecting Religion, how ſpecious outwardly, or otherwiſe ſoever they may appear, are but meer vanity at the beſt, but alſo beſides that, may have many abominations in them*, &c. *That one Rule for edification*, 1 Cor. 14. 26. *would regulate all ſuch things amiſs: for what reſpects Order and Decency*, verſ. 4. *would ſo in their natural courſe fall in of themſelves.*

The ſaid Penman apprehending theſe Doctrines of Chriſts Kingdom, very pertinent to improve and encreaſe theſe needful Graces, gives thee, Chriſtian Reader, this direction, to uſe this his preſent help to thoſe ends. Firſt, *That thou mayeſt find the Key of ſuch Doctrines by ſome light of the Book of the* Revelations *of Jeſus Chriſt: uſe that ſhort compriſal in the* Fore-runner, *dated* May 20. 1664. pag. 22, 23, 24, &c. *And that* Summary *of the ſaid Book, given to the Lamb*, Rev. 5. *In the* Irenicon, pag. 26, 27, 28, 29, &c. *which, together with the Paper of* December 7. 1664. *in the* Fore-runner, pag. 26, 27, 28, 29, &c. *Which may ſerve for many perſons as an* A. B. C. *to ſpell the meaning, in ſome uſeful meaſure, of that divine Book; and reckon likewiſe the Abridgment on* Daniels *Viſions, a like* A. B. C. *to ſpel out ſome things of that Book alſo: and by the help of both thoſe* A. B. C's. *thou art like to make a more profitable uſe of the enſuing* Parallel, *which contains again, a Summary of the main matters of both thoſe Books; joyntly witneſſing unto the ſame divine Truth (though the* Revelation *is the ſure Key to unlock* Daniel's *(before ſhut up) Viſions in great part) by which means, with Prayer*, &c. *thou mayeſt by Gods bleſſing find much light come into thy ſoul, reſpecting many other portions of holy Scriptures*, &c. *I ſuppoſe thy reaſon will direct thee to turn to pertinent quotations:* Firſt, *Of Scriptures, only pointed out for brevity. And* Secondly, *Of any other of theſe parcels referred unto for thy advantage; and theſe latter parts after the* Irenicon, *being attentively ſo peruſed, will much enable thee to get a diſcovery of the ſubſtance of all matters contained in the whole work.*

FINIS.

Pag. 19. line 22. read *ſheltered*, not *ſhattered*.